Reformed Religion,

OR,

Right Christianity

DESCRIBED,

IN

Its Excellency, and Usefulness

IN THE

Whole LIFE of MAN.

By a Protestant-Christian.

And the Disciples were called Christians first in Antioch. Act. 11. 26.

Veritatem Philosophi quærunt, Theologi inveniunt, Religiosi possident. *Aug.*

Χειστιανισμὸς ἔστι τῆς θείας φύσεως μίμησις. Greg. Nyssen.

LONDON,
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THE PREFACE.

THE *present State and Circumstances of our* English *Nation, cause great Thoughts of Heart, every wise Man considering, not what will best gratifie his own Humour, Passion, personal Interest, or Opinion, but what may be best for the peace, wealth, strength, safety, and settlement of the Nation. Every Fool can make breaches and divisions, but it requires good Wisdom to heal them.* A wise Mans Heart discerneth both Time, and Judgment, saith *Solomon*; & Tempori parendum, *was the Motto of* Theodosius *the second: we may better see what we may be able to do; than what is best to be done in our present Circumstances. We have amongst us a company of rash, heady, fierce, ignorant, and self-confident People, who if wisely managed by the prudence of Government, may be made use-*

ful in the Nation, to the enriching and ſtrengthning of it, who are no way fit to have the Reins in their own hand, whether they be Conformiſts or not. Was the fear of God, and the Principles of true Religion more ſet up in the Hearts of Men, it would greatly be to the advantage both of Church, and State: I have been thinking how this may be beſt done. And ſeeing though we have many ſorts of Opinions amongſt us, yet we all profeſs our ſelves Chriſtians, and unite in that Centre, I thought it might be a good work to ſhew men briefly, what Chriſtianity is, and what they are obliged to be, by being Chriſtians; and have run over as many particulars about it, as I could at preſent think of; and finding that many of our Diſorders and Miſtakes ariſe, from want of a due underſtanding of, and regular reſpect to Magiſtracy *and* Miniſtry, *I have therefore given a brief deſcription of both, to engage Men to that reverend Honour, and Reſpect which are due to both: And that none may ſatisfie themſelves in being Proteſtants, if they are not alſo true Chriſtians. I find, 'tis not being of this, or that Party, or Opinion in Religion, which makes a right Chriſtian. We*

may

may obſerve ſome bad Men in all, and I hope there may be ſome good, I would be loth to condemn all in a Lump. If I ſee a Man's Actions bad, I will ſay he is a bad Man, let his Profeſſion be this or that; and ſo would I hope on the contrary. We have infallible Rules in the Word of God, to judge of Men by: Though for the moſt part we judge of Men by falſe Rules, ſuited to a Party, Opinion, or ſome ſecular Intereſt. But as I hate Prophaneſs and Debauchery, ſo I abhor Diſſimulation, or Hypocriſie, in all Profeſſions, ſo as to make Religion a pretence to Ambition, and Covetouſneſs; to fraud and Couſenage; to Murders, and Maſſacres, to Treaſons and Rebellions. The Form of Religion without the Power of it, the fairer it appears the fouler it is, *is a good ſaying of a late Writer.* Religion is moſt wounded in the Houſe of its falſe Friends. *And ſome upright, and innocent Souls, may ſuffer by the miſcarriages of ſome of their own Party; whereof we have had many Inſtances of late amongſt us. I am confident all good Chriſtians agree in more things, than they differ: And there may be forbearance where there is not agreement, eſpecially when the ſafety of Religion*

requires it: And ſometimes the Providence of God doth that for a People, which their own endeavours could not accompliſh. Let wiſe Men obſerve its preſent Indications and act accordingly.

I find in the feavouriſh heats of Mens diſputes, the Vitals of Religion are apt to expire, and we have but too many ſad Symptoms *of it in the Nation, at this day: And to recover it to its primitive vigour, and activity, in the right Sphear, is the main Deſign of theſe papers; that there may be found more true Chriſtianity, amongſt thoſe who bear the Name of Chriſtians, and the Name of Proteſtants alſo. For the Converſation of many of them is ſuch, that we have as good ground of hope, for the Salvation of Turks and Infidels as of theirs. It is not External Incorporating with any viſible Church, whether the Church of* England, *the Church of* Rome, *or any other, that puts a Man into a State of Salvation, without having a ſanctified Heart, and a Reformed Life. Many are ambitious to make* Proſelytes *to their Opinions, and their Church, and then call them Converts, when poſſibly thereby, they may be made* ſeven times more the children of Hell than before.

I am ſure the chief End of all Religion is the Salvation of Mens Souls, and they are not likely to attain it in any Religion, if they are not ſincere in it: And ſincerity lies more in the Heart, than the Head: And therefore ſeeing mens heads, have of late been much exerciſed about Diſputes, and the Polemical parts of Religion, and vindicating the Doctrine of the Church of England *againſt the Errors of the Papiſts, (and of which there hath been great uſe,) I thought it might be ſeaſonable to ſubjoyn ſomething about practical Religion, which is ſo much wanting in the Nation. Our Saviour ſtyles his Apoſtles not only the* Lights of the World, *but the* Salt of the Earth; *And ſent them forth not only to inform Mens Judgments, but to ſeaſon and ſanctifie their Hearts and Lives. The chief buſineſs of theſe Papers is to expoſe* good Salt *to publick Sale; and as* Solomon *calls upon Men to* buy the Truth, *and the Prophet* Iſaiah, To buy wine and milk, *So I hope this Salt will be bought up a pace, it being ſo neceſſary for every mans uſe. For as corruption in the Heart and Life doth oftentimes corrupt the Judgment, and makes Men receptive of any Religion, ſo*

Sanctity of Heart and Life may be a great means to preserve men from Popery, and erroneous Doctrines, and establish them in the true Religion. Therefore I hope these Papers will not be thought unseasonable. We know the Protestant, Reformed Religion, is the Profession of these Nations, and therefore attempts to promote a true Reformation are surely seasonable in such a juncture, when the three Estates of the Land are ingaged in the establishing of it. My design is to draw a strait Theological Line, whereby Men may discern both Rectitude and Obliquity; what they are, or what they ought to be. And if any will account me a Fool for speaking plainly, I am content to be so accounted, if I can make others wise.

And let me advertise the Reader, that he will not find any rare things in the following Discourse, I mean rare in the Notion, but many things, God knows, too rare in Mens practice.

REFOR-

REFORMED RELIGION,

OR,

Right CHRISTIANITY

DESCRIBED, &c.

ALL Religion in the World hath Reſpect to a *Deity*; and was there no God, there need to be no Religion, and they caſt off a Deity, and may be termed Atheiſts, who caſt off all Religion. But there are ſuch bright Characters of a Deity in the Works of Creation, and in every Mans Conſcience, as that there are but few who embrace not ſome Religion or other: And tho ſome Men ſeem to live as though there was no God, yet when they are in diſtreſs, or in the approaches of Death, the ſenſe of a Deity returns upon them; as motions againſt Nature will at ſome time or other recurr. And therefore ſuch as promote Impiety under pretexts of Religion, are likely to do more miſchief, and have greater ſucceſs

ceſs, then thoſe who ſeek to do it by diſputing againſt a Deity. I know ſome have endeavoured to make themſelves and others Atheiſts; as *Lucretius* boaſts of *Epicurus*, that he was the firſt that ſought to deliver the World from the burthenſome Yoke of Religion: but he had not many Followers. Yet I fear the notion of a Deity may be much ſtifled in many; for when they ſee all things come to paſs by ſecond cauſes; when they ſee Vice and Wickedneſs rampant in the world, and true Piety, and Virtue under Contempt; and when they obſerve ſo many Sects in the World, and differences about Religion; and how the generality of Men, though they have no fear of God, yet they fare as well as thoſe that fear him; and when they ſee the Apoſtacy and Hypocriſie of many that have made great Profeſſion, and the ſimpleneſs and weakneſs of others; they begin to thiuk, all that is diſcourſed about a Deity, Providence, Judgment to come, Heaven and Hell, or any Religion, are but fanatick Fancies, ſuperſtitious Conceits, or politick Inventions, either of Princes to keep the People under Government, or of Prieſts to make Markets of Peoples Conſciences. But my buſineſs at preſent is not with theſe, but ſuch as own and acknowledge a Deity, profeſs Religion, yea, the beſt, and only true Religion, the Reformed Chriſtian Religion; a Religion founded firſt in Gods Eternal Councels, for the higheſt Mani-

Manifestation of his own Glory, and formed for the good of Mankind in this World, and for conducting them to the Eternal Felicity of the World to come. And was it not defaced by the vicious practices of false Christians, it would either convince or convert the World to it; and vindicate it self from the Reproaches under which it lies with many at this day; most Men looking more at the Actions of Men, than the Rules of the Religion they profess, to judge it by; though some look upon it as some vindication of the Name of Christ against the Impostor *Mahomet*, in the great success of the Christians, so called, against the *Turks*; yet we may fear, that the unjust Practices, gross Idolatries, inhumane Persecutions, and scandalous Lives of many called Christians, may keep them from embracing Christianity. But because my design is general, I shall not make it my business now to consider any one Party or Denomination of Christians distinct from another, but shall briefly treat of Christianity it self, in the Principles, Rules, Mysteries, and Designs of it; that all may here as in a Glass see their own face; and as most, I fear, may have cause to blush, so it may tend to reduce the Christian world to a better Temper, especially our own *English* Nation. I find all Parties ready to reflect one upon another, whereas all may be guilty: And whilst each are contending for some particular Opinions and Circumstances in Religion, they

they may evidently transgress the Rules of common Christianity: And while some are called *Papists*, others *Protestants*, some Lutherans, some Calvenists, some *Conformists*, others *Nonconformists*, all are apt to forget they are called Christians: And while we are contending for that which is Primitive in Church order, and in the Externals of Religion, we regard not that which is primitive in the right Temperament of our Hearts and Lives, which if we could arrive at, or did studiously endeavour, it might prevent the mischiefs, which have befallen us, for time to come; and allay our late contentions in Religion, more than all the wrangling disputes which have been among us; and though in doubtful things it is commendable to search out Truth, and plead for it, yet not with minds possest with Passion, or Prejudice, which blind the Judgment, and break the bonds of Unity, Love and Peace: As the two Men mentioned by *Anselm*, who disputing and then falling to blows in the Morning, about the place where the Sun would rise, beat out one anothers Eyes, and so neither of them could see it. It's no great advantage to a Man to be a Papist, Lutheran, Calviniſt, Episcopal, Presbyterian, *&c.* if he be not a right Christian. Our greatest *zeal* is about those things for the most part, that are not necessary to Salvation; and which may leave us short of Heaven: So that we may take up the complaint of the Historian, about the Divisions of the Eastern,

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Western and Lybian Churches among themselves, *Tanta confusio mentiumque Caligo orbem universum incessit.* Opinions get into Mens lusts, and are twisted with Interest, which make Men furious and violent, who are altogether Strangers to Christianity in the life and power of it: And though I have not told the World my Name, either who I am, or what I am, yet I think I need not care who knows it; for I suppose no man will be angry with me for wishing all Men well; and as for praise of Men, as I deserve none, so neither can I expect it from a work of this Nature: this I shall only say, I have lived now the full Age of a Man, have been an Observer of the Contests of the late Times, and have seen little good fruit upon the Spirits of most Men; many have changed their Opinions, their particular Professions, and Parties, but still have retained the same Hearts, and Religion in the Power of it hath been manifestly declining; either by being rarified into airy Ceremonies, or condensed into stupid Formality, or refined into speculative Notions, or rent asunder by manifold Opinions, and perverse Disputes, or abused to unwarrantable Designs; and Men have made it their work to trample others down, and their Conquests have proved their Snare, and then their Ruine; wherein the saying of *Solomon* is fulfilled, *There is a time when one man ruleth over another to his own hurt*, Eccl. 8. *v.* 9. I fear most Men

Niceph. cap. 25. lib. 16.

Men know not, or forget what it is to be a right Christian: And what that worthy Name doth oblige them to; which was the Name whereby all Christs Disciples were called, before all those Names were known in the World, whereby since they have been distinguished or reproached.

And as it was the first Name given on Earth, so it may probably continue for ever in Heaven, *For of Christ the whole Family of Heaven and Earth is named*, as the Apostle speaks: I shall therefore endeavour to shew in several distinct *Aphorisms*, what a right Christian is in general, and then apply my Discourse to Men in particular Capacities, and Relations: And I have not been careful to observe Method, which my design will not well admit of, but have put things down in my Paper as they came into my Thoughts, without consulting any Author; yet they are all contained in the Scriptures, as I could easily shew, whence a Christian derives the Practice and Principles of his Religion.

Of a Right Christian in General.

First, He is one baptized into the Profession of the Christian Faith, whether in Infancy or afterwards, or whether by sprinkling, plunging, or dipping, I shall not here dispute; which is the outward badge, or distinguishing Sign

sign of a Christian, as Circumcision was to the *Jews*, and is sometimes applyed to persons who prove as *flagitious* and impious as any that are upon Earth.

And therefore in the next place, besides this outward washing of Water, he hath received the washing of Regeneration, and the Renewing of the Holy Ghost, *Tit.* 3. 5. whereby, (considered in his first Original) he is said to be one *born of God*, as one Apostle speaks, 1 *John* 13. And born of an *incorruptible Seed*, as another Apostle speaks, 1 *Pet.* 1. 23. Born of *Water*, and the *Holy Spirit*, as our Saviour himself speaks, *John* 3. 5. And is *made* a Christian, not born so by Natural Birth, as that Ancient Father speaks, *Tertul. Apolog.* Cap. 18. *Fiunt non nascuntur Christiani.* And thô outward Baptism is styled by the Ancients, Regeneration, Renovation, Illumination, *&c.* yet it is with respect to the inward Grace, which sometimes accompanies, and sometimes follows Baptism in the right Christian; whereby he is more then a Christian in Name.

Again, He acknowledgeth one only living and true God, the Maker of Heaven and Earth, and gives divine Honour, and Religious Worship to him alone, and will not so debase the Incomprehensible God, as to make any Image of him, to Worship him by. In both which he is distinguisht from the Pagans.

Further, He is one who believes the Revelation made of Christ in the Scriptures to be true,

true, that he is the Eternal Son of God, assumed the Nature of Man, offered himself a Sacrifice for the Sin of the World, rose from the dead, and *now* makes Intercession in Heaven, and will come again to judge the World.

Moreover, as a Christian he is dead to the Law, seeks not Righteousness and Life by it, but believes that only through Faith in Christ, any Man can be Justified, Redeemed, Sanctified and Saved; and that there is no Salvation in any other, whereby a Christian is distinguished from *Jews*, *Mahometans*, and all Infidels whatsoever.

Again, He is one who embraceth the Christian Religion, not meerly by the Power of Education, or the Example of the place or Countrey where he dwelleth; but by the powerful Evidence and Conviction of the Truth of it upon his Mind, by the Purity of its Precepts, and the transcendent Reward it exhibits in its Promises to them that sincerely profess and practise it.

He knows also, That as he is a Christian he is called to Liberty, yet useth it not for occasion to the Flesh, or to free himself from the obligation of any Duty he owes to God, or Man; but to keep his Conscience free from bondage to the Commands of the Ceremonial Law; or the rigorous Commands of the Moral Law of God, or the sinful Injunctions and Commandments of Men.

Further,

Further, He measures not the Mysteries in Christianity, by the Line of his own finite Reason, he knowing that the Natural Man discerns not the things of the Spirit, but believes them because God hath revealed them, though he cannot comprehend them; yet is daily seeking further illumination in the knowledge of Spiritual things, being Spiritually discerned, and doth realize to himself by Faith the things that are not perceptible by Sense.

He is one also, who, as he bears the Name of Christ; so he follows him as his Master and Teacher, and sets before him the Example of his Life, as his pattern to imitate. *Imitari quem colimus est summa Christianitatis.* Lactant. *He having left us an example, that we should follow his steps*, saith the Apostle.

He is one who feels in himself a daily combate betwixt Flesh and Spirit, as *Jacob* and *Esau* strugling in the same Womb; but is Crucifying the fleshly part, that he may be like to Christ in his Death, and is striving to rise up into the power of a Spiritual life, that he may be like him in his Resurrection, and which are both signified in his Baptism; and by a serious Contemplation of the Death and Resurrection of Christ by the eye of Faith, and the help of the Spirit, he is arriving to both these; which is a Mystery only known in the Christian Religion.

Further, He believing that Christ is Ascended into Heaven, and entred the Vail in the name of all his People, and there sits at the right hand of God; it doth raise up the Affection of his Heart, and the Contemplation of his Mind to things that are Above; which is peculiar also to a Christian, and above the Sphere of meer Morality.

Again, He is no *Enthusiast*, expecting a Divine Teaching by Immediate Inspiration; but owning, and receiving the Scriptures as the holy *Oracles* of God; he reads them, and studies the knowledge of them, for his direction in Faith and Practice; *Contra Scripturam nemo Christianus*. August.

Neither is he a *Sceptick* in Religion, of a giddy unsetled Mind, tossed too and fro with every wind of Doctine, but having received the Truth, he stands fast in it, and wherein he doubteth makes sober inquiry, and doth willingly receive instruction that he may be found in the Faith, and compleat in the whole Will of God; but resigns not up his Judgment or Practice in Religion to the Conduct or command of any Person, or Church, so as not to satisfie himself in the Grounds and Reasons of his Faith and Obedience; that his serving God may be a reasonable Service, and not blind Devotion.

Neither is he a *Solifidian*, hoping to be saved meerly by Believing, or naked Assent, but is one Zealous of good Works, as being profita-

ble to Men, acceptable to God, honourable to Religion, and necessary to Salvation. Yet he knows they must spring from Faith, and are not sufficient of themselves to his Justification in the sight of God; and therefore he puts not his trust in them, but in the Mercy of God and perfect Righteousness of Jesus Christ; which *Bellarmin* himself at last thought the safest way.

Further, He being sensible of his own insufficiency, depends upon God for that daily supply of his Grace whereby he may have his Heart in a readiness for every good work, and may shew forth his Faith, by his love to God and Men.

He is one who makes all his approaches to God by the one Mediator, the Man Christ Jesus, without making use of any *Sub-mediators* either of Redemption or Intercession, not mentioned in the Gospel; and herein he considers God, not only as a Creator, or in the absolute perfections of his Being, but as reconciled in the Blood of his Son, related as a Father, and ingaged by a special Covenant.

He is one who waits and prays for the help of Gods holy Spirit to lead him into the presence of God, and to help his Infirmities therein, and approacheth not to him meerly by the impulse of natural Conscience, much less by the help of Pictures, or Images, forbidden by the Law of God; but by the Spirit of

Adoption, inclining his Will, moving his Affections, and crying *Abba* Father in his Heart.

Again, He reckons upon Suffering with Christ, as well as Reigning with him, of bearing his Cross, as well as wearing his Crown, and of Denying himself as becomes a Disciple of Christ; and therefore Arms himself for it, that he may not be surprized by it, or faint under it; and as he will not rashly thrust himself upon sufferings, so neither decline them when necessarily called thereunto, wherein he will have respect to the goodness of his Call, of his Cause, and of his Conscience.

Further, He is one, who when he is Reviled reviles not again, patiently bears affronts and injuries for Righteousness sake; seeks not privately to revenge himself, but commits his Cause to him that judgeth righteously.

Again, He embraceth Religion for its own sake, and not for any politick end, and abhors to make use of it as an Art, to serve any Covetous, Ambitious, or Treacherous designs.

He is one who believes a Judgment to come, and therefore lives in continual awe of it, and endeavours so to manage the whole course of his actions, that he may be accepted of the Lord in that day, and not fall under the wrath to come, and *thereupon* is less concerned about being Judged of men, or of mans day.

Again,

Again, He believing the Immortality of his own Soul, the Resurrection of his Body, and hoping for the Eternal Life of the World to come, (Life and Immortality being brought to light by the Christian Religion;) he is seeking to make it sure to himself, and thereupon is less concerned as to his temporal Life, and his short stay in this present World, looking upon himself as a stranger here on Earth.

He is careful to examin himself about his State towards God, and to know the inward frame and temperament of his own Soul, and the Actions of his Life in the Principle, Rule and End of them, that he may not be found among Hypocrites, and that counterfeit Grace may not be mistaken for that which is true.

His Zeal in Religion is not rash and precipitate, hypocritical and treacherous, violent and cruel, so as to transgress the Rules of Humanity, Charity, and Sobriety; but is grounded upon Knowledge, and regulated by sound Judgment, Wisdom, and Discretion; and his greatest Zeal is about the great things of Religion, and of the greatest certainty.

He is one who hath a regular Conscience, extending to one Duty as well as to another, and therefore will not *strain at Gnats and swallow Camels*; nor be scrupulous about Ceremonies, and of conforming to some outward

Forms of Worſhip, and yet can practiſe injuſtice, oppreſſion, lying, fraud, intemperance, backbiting, malice, and ſuch moral impieties not becoming Chriſtians.

And if he hath a Conſcience of Conformity to the Church, he makes Conſcience of the moral Duties of Religion, and will not be found guilty of ſwearing, curſing, drunkenneſs, fornication, ſcoffing at piety, blaſphemy, falſe accuſation, or perſecution for Conſcience ſake of the truly conſcientious, *&c.*

And though his practice in Religion is according to his beſt Light and judgment, yet he confines not the Church of God, or monopolizeth Salvation to the narrow limits of his own private Opinion, but judgeth charitably of men who Conſcientiouſly differ from him, as knowing that as in ſeveral Nations, ſo under ſeveral Opinions, *He that feareth God and worketh Righteouſneſs, is accepted of him*; and therefore he can love and honour true Piety, Sincerity and Goodneſs, and real Worth, wherever he finds them; as the Phyloſophers called Ἐκλέκτικοι, ſtudied to extract the good out of every Sect of Phyloſophers, and rejected the reſt.

Again, He beholdeth the Creator in the works of his Creation, and adores his wiſdom, power, bounty, and goodneſs ſhining forth therein; and as a Chriſtian, he can look upon the Creator of the World, as the Redeemer of it, and as his God and Father in Jeſus Chriſt,

Christ, and in special relation to him; and hereupon to have his Heart engaged to love him, honour him, fear him, and trust in him, which is more than the most learned Heathen, by the light of Nature could attain unto.

Further, He considering the Dominion God hath given Man over the brute Creatures, he useth them with Thanksgiving, but will not abuse them as a Tyrannical Lord, and is stirred up to the more chearful service of God, by those brute Creatures which are daily serving him.

He knows that not only Faith is required of a Christian, but outward Profession, and therefore he conforms to all the Ordinances and Institutions of Christ in his Church, and attends there diligently for his Edification, and that God may be hononred by the Divine Worship of the Publick Assemblies of his People, according to the dictates of the universal Law of Nature; and therefore as he will not have Communion with any Church in that that is evil, and sinful, so he is ready to hold Communion with all Churches in that which is lawful and good, that he may not fall under the just charge of Schism or unwarrantable Separation; and seeks the maintaining of his whole profession unspotted and without rebuke, and therefore *He keeps his Foot when he goes to the House of God*; demeans himself with all seriousness, and Reverence in God's

publick Worship; will not be found talking, gazing, whispering, laughing, or sleeping when his mind and thoughts should be directed towards God, that he may carry himself suitable to that great Presence wherein he is, and the solemnity of that Service he is engaged in.

He carefully avoids all Tempting of God by presuming upon his Power and Mercy, for the good either of his Soul or Body, without using suitable and rational means, or such as may be appointed of God for that end; neither will he pray or hope to receive what God hath never promised to give, and thereby be also a tempter of God.

Again, He being a Christian, is careful to observe the Christian Sabbath, not the Seventh day of the Week as the *Jews*, but the First, according to the example of the Apostles, and the first Christian Churches; whereby he owns Christs Lordship over the Sabbath, to change the day, as well as the Ordinances of Gods worship therein; and therefore he remembers to keep it Holy by abstaining from bodily Labours, and by the exercise of his mind and thoughts in those Duties of Religion, both publick and private, which are suitable to the Day, and required in the moral part of the Fourth Commandment; and we read, that the keeping of the Lords-day was made the Character of a Christian, in the primitive times.

Further,

Further, He is an Encourager of good Ministers who labour in the Word and Doctrine; receiveth them as the Embassadors of Christ, submitteth to their instructions in the Lord, and hath them in high esteem for their Works sake, and thinks it his Duty to give his Carnal things to them from whom he receives his Spiritual things, and grudgeth not an honourable Maintenance to such, whose Work and Office are both honourable.

He shapes not his Religion to the times, and alters it not as his Interest alters; but denies himself therein, that he may be a true follower of Christ, and the Truth, and for the maintenance of a good Conscience.

Again, He is one who lives not in any scandalous Sin, nor allows himself in any known Sin; but because he cannot live without Sin, he daily renews his Repentance towards God, and Faith towards the Lord Jesus Christ, to preserve his peace with God and his own Conscience, as the Christian Religion doth direct, whereby he doth carefully avoid the two fatal racks of presumption and despair.

Neither is he the more easily drawn to any Sin because he esteems it Venial, or by hope of obtaining Pardon by the Absolution of a Priest, or the Intercession of any Saint, or the Expiation of it in Purgatory.

He fetcheth down his Mercies from God by constant Prayer, and returns them back to God by hearty Thanksgiving, as becomes a Christian:

Christian: The Incense he offers up is fervent Prayer, and his Peace-offering is a thankful Heart; and this he doth not only in company with others, but in his private Devotion betwixt God and his own Soul.

He loves, honours, and practiseth true Godliness never a whit the lesser, because of the weakness, folly, or sinful miscarriages of some that make profession thereof; much less will he take advantage thereby to reproach and scoff at it.

But the excellency, equity, peace, and comfort which are in the ways of Religion make him to cleave to it, though he sees many false pretenders to it, under several Professions, as knowing there will be some Hypocrites under all Forms; and he will not justifie such as make no profession, because many cast a reproach upon it by an irregular conversation.

Again, What evil he sees or censures in another, he will examine his own Heart and practice, whether the same is not found in himself, and will therefore endeavour first to cast the Beam out of his own Eye, and not practise himself what he hath condemned in another, lest he thereby be self-condemned.

He is one, who placeth not his Religion in Forms, and Ceremonies, or bodily Worship; though he is for comely Gravity, and all outward Decency in Gods worship, yet his main care

re is to serve God with a frame of Heart oper to Christianity, *viz.* not from servile ar as the Jews under the Law, or the con-raint of humane Laws, as time-serving for-al Christians, much less out of vain osten-tion, as the *Scribes* and *Pharisees*, but with ve, and delight, filial reverence, humility, rvency, and sincerity, as becomes a true Chri-an; and will not cry up holiness in Places, Al-rs, and Vestures, *&c.* and yet despise it in ens Persons.

Neither doth he place his Religion in high raphical Notions, affected Gestures, canting ords, doubtful opinions, or in not conform-g with others out of meer singularity; but sound Knowledge, Faith, Love, Mercy, Hu-ility, and all Holiness of Life.

He also is one who can take kindly a just Re-roof, and prefer a faithful reprover, before vain self-seeking flatterer, being more de-rous to be humbling himself, than to be self-xalted.

If he meets with Affliction, he justifies God, bmits himself patiently to his Soveraign Vill, and seeks to turn it to some advantage o his Soul; or if it be Persecution for Righ-ousness sake, he patiently commits his cause o God, will rather judge himself than revile he Adversary; will use no unwarrantable eans to deliver himself, will acknowledge he righteousness of God in all the unrighte-usness of Men: Yea he doth love his Enemies,

blesseth

bleſſeth thoſe that curſe him, prayes them who deſpitefully uſe him, is not ov come of evil, but overcomes evil with go as becomes a Chriſtian.

He is not offended at the Proſperity of wi ed Men, he knowing it hath been ſo in Ages, and that they receive all their go things in this Life, and the time of Recompe is not yet; neither doth he ſtagger at the A verſity of the Righteous, as knowing it co either for a tryal of Vertue, or a chaſtiſeme for their good, that they may not be conden ed with the World.

He is one who is not Anxiouſly careful ab the things of this Life, ſeeks not great thi to himſelf; yet is diligent in his place, a calling, and commits his Affairs to the cond and bleſſing of God; ſeeks to eat his o Bread, and is content with the portion G allotts him of the things of this World.

Further, He will not extenuate Sin a Wickedneſs in ſome, and aggravate it in othe meerly to ſerve a deſign, to gratifie a par and promote ſome particular Intereſt; diſallows of evil impartially in all.

Again, He conſiders not only what is La ful, but what is Expedient, and of good R port before Men, and is careful to give juſt occaſion of offence to any; and in things, wherein he can without ſin, will ſtu ouſly avoid it, providing for things honeſt in t ſight of God and Men.

Further, He judgeth not of Right or Wrong, ood or evil, by events or ſucceſſes, but by e light of true Reaſon, and the Law of Equi-, and the rule of Righteouſneſs; and yet he obſervant of the courſe of Providence, a-ut all humane Affairs, and gathers inſtructi-n to himſelf thereby; but he well conſiders hat the wiſe man ſaid and obſerved in this ſe, *There is one event to the righteous and the icked.*

He is one who is not forward to cenſure hers, but ſtill hopeth the beſt; will not un-ertake to judge Mens hearts, which are only nown to God, and is more ready to Judge mſelf than he is his Brother, and will take otice of the Good as well as of the Evil he nds in any Man, according to the example of od himſelf.

He doth not Rejoice when his Brother is vertaken with a fault, will not Glory over im, but rather with a ſpirit of Meekneſs will ek to reſtore him, conſidering himſelf, leſt e alſo be Tempted; much leſs will he lay a umbling-block before him to cauſe him fall.

Again, He is not of a baſe ſelfiſh Temper, eking only his own things, but is content to uffer in his private intereſt, if the publick ood may be Advanced thereby, and is glad God is Honoured, and Chriſts Kingdom dvanced, though he be any way Eclipſed by

He

He envies not anothers Prosperity, but joyceth in anothers Welfare, as his own, becomes a Christian to a fellow Member; *W One member rejoiceth all the rest rejoice with it*, sa the Apostle.

Again, He carries it Humbly towards and in Honour will prefer another before hi self, and if he be High, yet condescends men of Low degree, as becomes a Christian

He is one who affecteth not Pride, Vani or any singularity in Apparel, but consid the place, and condition wherein God h set him, and what is comely and of good port herein, and what sobriety, humilit and modesty the Christian Religion doth lige all unto, and requires both of Men a Women professing Godliness.

He gives not heed to every Report, wis considers what he Hears, and much more fore he reports again, that he may not charged with folly, lying, or defamation.

Again, He is one who Glories not in hi self, neither in what he is, or in what he ha or in what he doth, but acknowledging G in all, gives all Glory to God, as becomes Christian, he knowing well that he hath thing but what he hath received, and that i God alone who makes him to differ.

He lays to heart publick Calamities, a the Sins which bring them upon the Peop

and ſtands in awe of God and his Judgments, when they are on the Earth, and is from thence learning Righteouſneſs; but eſpecially he being a member of the Church of God, doth ſympathize with her afflicted condition, and is not ſatisfied in his own private welfare, and will not omit the extraordinary Duty of ſolemn Faſting and Humiliation in ſuch extraordinary caſes.

If he be caſt upon Perilous times, he will not raſhly expoſe himſelf, but will uſe all prudent means for his own ſafety, but always will joyn the Innocency of the Dove with the Wiſdom of the Serpent, and his dangers do make him flie to God for refuge, and to hide himſelf under the ſhadow of his Wings; *The prudent man foreſeeth the evil, and hideth himſelf, ſaith the wiſe man.*

He is one who walketh in Love, is a follower of Peace with all men, as knowing *where there is ſtrife and envy, there is confuſion, and every evil work*; and that Men are known to be Chriſts Diſciples by loving one another.

Further, He is no Buſie-body in other Mens matters, which concern him not, but minds the Duty of his own place, to diſcharge it uprightly towards God, and faithfully towards Men.

If he be a Maſter of a Family, he will uphold good Government, and the Worſhip of God therein; allows not Sin in his Servants, yet

yet Rules not over them with cruelty a
rigour, but gives them that which is juſt a
neceſſary. If a Servant, he is Submiſſive a
Gentle, Diligent and Faithful, performs n
Eye-ſervice from fear of Man, but in ſingl
neſs of Heart as to the Lord. If an Husban
he dwells with his Wife according to kno
ledge, Loveth and Cheriſheth her as his o
Fleſh, giving honour to her as the weak
Veſſel, and is ſatisfied in her Breaſts, a
embraceth not the Boſom of a Stranger: ſo t
true Chriſtian Wife is modeſt, meek, pruden
peaceable, a keeper at home, guiding t
Houſe, ſubmitting her ſelf to her own Hu
band, as to the Lord, and is faithful to t
Marriage Bed: and ſo true Chriſtian Paren
will provide for their Children, diſpoſe
their Education to the beſt advantage, w
early teach them the good Knowledge and Fe
of God, and by reproof, counſel, and co
rection, reſtrain the exorbitances of th
Youthful Age: And ſo their Children, if co
to Age, will Reverence and Obey their P
rents, endeavour to requite them, hearken
their inſtructions, and perform the inga
ments they have laid upon them in their B
tiſm; and thoſe that are Young will reveren
Age, and be tractable to receive inſtructi
from their Elders, and the Aged will by t
gravity of their carriage put an awe upon
Hearts of the Younger.

Aga

Again, A right Christian will not allow vain or wicked thoughts in his Mind, (the actual sins of the life being first committed in Mens thoughts) and knowing though they are hid from Men, yet they are all open to the Eye of the omniscient God, and under the Authority and Cognizance of his Law, as well as Words or Actions; so that he being a lover of Gods Law, is an *hater of vain thoughts*, as the Psalmist speaks.

He is one also who watcheth over his Lips, that his speech may be seasoned with Salt, and that nothing that is vain, false, fooliſh or unsavoury, may proceed from them; he remembring what the Apostle speaks in this case, *If any man seem to be Religious, and bridleth not his Tongue, this mans Religion is vain.*

He is one who is Just and Righteous in his dealings with Men, will not defraud and over-reach in Bargains, or fraudulently break in others Debts, will not lie, equivocate, or break his Promises, betray his trust, much less take a false Oath, to wrong another or advantage himself, and seeks to walk by the Apostles rule, *Owe nothing to any man, but love one another*; and if he hath wronged another, is ready according to his ability to make restitution.

He hath a sacred Reverence for the holy Name of God, will not Prophane it by com-

mon Swearing, or take it up rudely in common discourse or talk.

Again, He is pitiful, and compassionate to those that are in distress, will not add Affliction to the Afflicted, but is ready to shew mercy, and to forgive others, as he himself hopes to obtain forgiveness from God.

He will not abuse the good Creatures of God to any excess, his eating and drinking is to refresh, and not to oppress Nature, and will studiously avoid all Temptations thereunto; that his Body may be kept in a due serviceableness, and subjection unto his Soul. But confines not himself to any Jewish, or superstitious distinction of meat, and drink, he knowing as a Christian, that to the pure all things are pure, *&c.*

And, as he will not prodigally consume his earthly Substance, so he hath an Heart to make use of it, for comfort to himself, and the benefit of others; and will not disquiet his mind, or perplex his thoughts, with carking cares, groundless fears, or endless desires about the things of this World, whereby he cannot enjoy the good that is in his hand.

He is one also who is careful to redeem, and improve his Time, and will not consume it in hearing or reporting News, in unnecessary Visits, idle Discourse, much less in Gaming, Clubbing, Tipling, Feasting, or any immoderate Recreation.

His

His love to Men is without dissimulation: He will not say to another, *Your Servant, your humble Servant, Sir,* when he hates him in his Heart.

And further, whenever he finds in himself an opposition betwixt Conscience and Interest, he gives Conscience the præeminence, preferring his inward peace before outward advantages, and the pleasing God before gratifying himself.

Again, He will not use his utmost liberty in lawful things, where it may be a Temptation to himself, or a stumbling-block unto others.

He is not led by the Examples of Men, approves not of any evil, because practised by the multitude, but having found out the Rule of his walking, he follows it, though against the stream of a corrupt Age.

Again; He studiously avoids vain Scoffing and reproachful Nick-names, especially about matters of Religion, as being the Evidence of a frothy mind, and tending to beget prophaneness and Atheism in Mens Hearts.

Further, Though his Conversation is civil and courteous towards all, yet he especially honours them who fear the Lord, and chooseth such to be of his more intimate Acquaintance and Society, wherein he doth delight.

He bridles his Anger, that it may not transport him to any excess, either in words, or actions, neither will he suffer the Sun to go

down upon it, so as to lodge with him, lest it grow up into malice, or inveterate hatred: Remembring herein the wise Mans saying, *Anger resteth in the Bosom of fools.* And he also hath that Rule over his Spirit, that he is not easily provoked to wrath.

He will not easily take up false Report against any, much less divulge them; most of all, not raise them, but seeks to preserve anothers Reputation as his own; knowing that he ought to love his Neighbour as himself and therefore he will not entertain groundless Jealousies, but puts all things under the most favourable Interpretation, according to the Rule of Christian charity.

He is not wise in his own Conceit, but judging humbly of his own Parts, he readily hearkens to other Men, and over-weens not his own understanding.

He will not rejoyce and triumph in other Mens Calamities, nor trample upon them when they are fallen, not knowing how soon their case may be his own; and the tryals which are upon *them*, may come to his own door.

He makes it his care to preserve Peace within, in the midst of all the troubles that attend him from without, and sets before him the Joys of Heaven as a Relief against the Worlds sorrow.

He looketh upon the Providence of God as superintending, and guiding the Affairs

the World, and therefore is not dismayed by the signs of the Heavens; gives not heed to Diviners and Soothsayers, as the Heathen did, and which was forbidden by many Christian Emperours, and becomes not the Christian Profession. Neither doth he ascribe Events to blind Fortune, the Power of exorcisms, or to the Connection of second causes, any further than they are influenced by the first cause; and therefore he doth not perplex his Thoughts about future things, which are not in his Power, but in the discharge of his present Duty; leaves them all in the hand of the only wise God.

Again, Though he is diligent in the affairs of his Calling, yet he suffers not the things of this World, so to ingross his Time, Heart, and Thoughts, as to be diverted from all Communion with God, and attending the great Concernments of his Soul; and will what he can, avoid the incumbrances of the World, that his Heart may be more free for the Duties of Religion, and the service of God.

And seeing that he was not made by himself, or for himself, he is careful to serve the end of his being, which is to glorifie his Creator, and for that end is diligent to improve the several Talents wherewith God hath intrusted him, whether natural, acquired, civil or spiritual, and considering also himself as bought with a price, he glorifies God both

in Soul and Body, which both are his: which is peculiar to a Christian.

And lastly, He knowing that his Time is short upon Earth, he is making Provision for his latter End, that he may dye in Peace: Whereupon he lives not in continual Bondage to the fear of Death, nor hardens himself against it by a *Roman* courage, but looking upon Death by Faith in the Death of Christ, he seeth the Sting of it taken away, and it made a Passage into Eternal Life: And knowing also that the coming of the Lord draws nigh, he comforts himself in the Expectation of it, as hoping to find mercy of the Lord at that day. I should here have added one particular more, which the Christian Religion doth oblige all Men to, which is Obedience to Rulers and Magistrates, but I shall make it a distinct head to speak of afterwards.

Now Reader, By these things, and such things as these, (for I cannot possibly mention all,) thou seest what it is to be a Christian, and what an Excellency and Purity is in the Christian Religion, and what brave Men it would make us, both towards God, our selves, and one another: Whatever moral Vertues the Heathen Philosophers boasted of, or whatever Goodness or Truth there is in natural Theology, whatever is consentaneous to the purest Reason, or whatever moral goodness there is in the Law of *Moses*, whether Moral, Judicial, or Ceremonial, or in any Religion

ligion professed in the World, we have it all comprized in Christianity. Here we have an account of the true Happiness of Man, and how to attain it: And where an Expiation may be found for the sin of his Soul: And how he may be supported under all the Calamities of this present Life, which three things the Minds of the Philosophers were so exercised about. It is a Religion, which endows men with higher Principles, and sets before them higher Motives against the practice of evil, and for performing that which is good, than any other in the World; and was it Exemplified in the Lives of Men, instead of Oppression, Injustice, and Violence, instead of Animosities, Divisions, and Contentions, instead of treacherous plotting and contriving the destruction of one another; we might enjoy our selves and live together in great Tranquility, Love, and Peace: whereas, now the lives of most who are called Christians, are the publick scandal of the World, and as great Atheism, Prophaneness, Irreligion, and all sorts of Immoralities are found among us, as where the Name of Christ and the Gospel were never heard of: And in many things worse than Infidels, which makes the old saying true, *Aut hoc non est Evangelium, aut nos non sumus Evangelici:* Either this is not the Christian Religion we profess, or else we are not Christians. And will not Christ be ashamed of them, who are

a ſhame to him, and his Name, that is upo them? As a Parent who hath a vile and wic ked Son, is aſhamed that he ſhould bear hi Name: And as ſome have probably thought that thoſe ſhall come firſt to Judgment, ſ they are likely to fall under the ſevereſt judg ment in the day of Chriſt. The Heathen o old upbraided the Chriſtians with their Name *Cajus Sejus bonus vir, ſed Chriſtianus*; but now it may be ſaid, *Cajus Sejus Chriſtianus, ſed no bonus vir*; which is a real Reproach, which th other was not. And may we not complai as *Salvian* in his Time, *In nobis patitur Chri-ſtus opprobrium, in nobis patitur Lex Chriſtian maledictum*? Chriſt and his Religion do both ſuffer reproach in us: Whereas the Primitive Chriſtians as they gloried in their Name, and were encouraged by it under their Perſecutions ſo they were a Glory to it both in their Life and Death. Let no Man ſay, that he hope to be ſaved by Gods Mercy, or by an imputed Righteouſneſs, while he walks not by the ho ly Precepts of our Saviour, and the Rule of th Goſpel. And Baptiſm, or a Chriſtian name, o the Name of Proteſtant, will avail men no thing, where there is not true Chriſtianity if we count it a diſgrace to be called a *Jew*, *Turk*, an *Heathen*, let us take heed we mak not the Name of a Chriſtian odious: and a *Euſebius*, ſpeaks of the Godly who lived be fore the coming of Chriſt, that they were ἔργῳ though not ὀνόματι, Chriſtians; but many tha liv

ive now after it, are ὀνόματι, not ἔργῳ; Christians in Name only, not in Practice: And *he is not a Jew* (a Christian) *who is one outwardly*, saith the Apostle.

I know, 'Tis an easie thing to talk of Religion, of a Catholick Church, and to commend morality, and the Excellency of our Saviours Precepts, when Men will not touch the practice of them with one of their fingers. If Love be the fulfilling of the Law, sure then where there is not love, the whole Law is broken, and there is nothing of true Religion: And when Men walk in strife, envy, malice, hypocrisie, *&c.* they are quite strangers to right Christianity.

And though it hath not cost me much time or pains, to gather these many things together, (for I considered nothing, but the publick benefit, and the present necessity of the Times) yet to reduce them into practice, he shall find it difficult who will seriously apply himself thereunto, corruption and lust prevailing in most Men, above true Reason and Conscience: Yet every Christian who is upright in his Profession, is striving after further perfection in Christianity, though he finds he yet falls short in many things.

And though I know that the whole Duty of Man may be generally expressed in a few words, yet as the saying is, *Generalia non pungunt*; and particulars are more apt to make impression upon Mens Hearts: Though

I have not enlarged upon any of them, that may bring the Summe of a Christians Duty within as narrow compass as I could.

And I think there are but few Duties of a Christian, but what are either mentioned, or comprehended in them. And I believe the truth of them will be owned by all sober Christians carrying their Evidence along with them to their Judgments and Consciences. The Protestants call themselves of the Reformed Religion, but how many have unreformed Lives? they have good Articles of Faith, but have not their Creed in their Conversation.

But methinks we may expect to find true Christianity in as high an Elevation, and Eminency in *England*, as in any part of the Christian World. What Nation hath afforded more Eminent Divines both for Learning and Piety? where hath the Cause of Religion been more asserted, and vindicated? Where have the holy Mysteries of the Christian Religion, been more clearly opened? Where have such Books of practical Godliness, been published and printed, as here? which are much valued in forraign Countries, and their young Divines learn to preach by them: I know some will shrugg their Shoulders, and say, It's true, we ought to be such Christians as are before described, but alas! where are there any such? And we are but as others are; and we would be better Christians if we could,

and

nd all have their failings: Thus men excuse
heir sin and Sloth; but do their Consciences
ell them they do what they can, and not ra-
her the contrary? were but the Principles of
eason and Natural Conscience more awaken-
d in Men, it would reduce them from many Ex-
rbitances they run into, and lead them into a
ore sober and regular Conversation, how
uch more the Principles of Christianity? But
len love their sin, and hate to be reformed:
nd cannot bear a faithful Ministry, of one
rt or another, and trust to a little outside
Devotion, or feigned Profession, and know
othing of the serious part of Religion. Let
nen seriously read the former particulars, and
s they read them, make a short pause, and
onsider them; and I have not publisht them,
ecause men know them not, but because they
o know and profess them, and that they
ay practise what they know, and their
nowledge may not condemn them. And
ould not Men consider what their Baptism
oth oblige them to, and those that profess
hemselves of the Church of *England*, what
nen their *Sponsors* undertook for them? That
ey should forsake the Devil, and all his
Vorks, the Pomps and Vanities of this wic-
ed World, and all the sinful lusts of the
lesh? Words easily said, but little regard-
d.

And is not this Obligation vouched, and re-
ewed afresh, every time they come to the holy
Com-

Communion? Hath their Baptism no other effe upon them, but that then they received the Christian Name? Surely either all Religion is bu *Nomen inane*, a vain Name, as *Brutus* said of Ve tue, or else it is the most momentous thing i the whole World: we should therefore practi it in good earnest, and be Christians *alt gether*, as before described. For I fear, le in opposition to the Dissenters, who hav cryed up so much the Power of Godlines it is grown into Contempt, and we sati fie our selves in the outward Form, and i the name of a Church.

And for the people called *Dissenters*, giv me leave (and I hope you will take it well to deal plainly with you, out of love to you persons, and the honour of Religion, where all good Men are concerned.

The truth is, You not conforming to th Church of *England*, as Men of stricter Prin ciples in Religion, have thereby contracte much envy from your Neighbours, and a mor critical observation of your Conversation, ex pecting more exactness and exemplinarine of Life from you than others; and though i may be more hath been charged upon you, o some of you, than is true, yet too much fear is true: *First*,

Have not there been found among you some who have dealt Deceitfully in their Com merce and Trading, Cheating, Over-reach ing, breaking your Word, and sometime

Equi

Equivocating, and Lying for a private Advantage?

Have there not been some, who have failed and broke in others Debts, and that either through great Carelesness, or rash Adventures, or it may be plain Cousenage?

Have not some of you taken too much liberty at Taverns, to Drink and Tipple, and to Discourse at Coffee-houses, and spending your time there at unseasonable Hours, when you should have been attending the Duties at home, of your Families? Which those that may like it well enough in others, and practise it themselves, yet cast it upon you in Reproach.

Have not others been guilty of excessive Costliness, and Pride, and vanity in Apparel, and modish and immodest Dresses, not becoming their Profession; and high living beyond their Quality, their Place, or it may be their outward Estates?

Again, Have you not some amongst you who are of unquiet Spirits, unruly Passions, given to brawling, strife, and contention in your Family, Parents with Children, Masters and Mistresses with Servants, using reproachful Names and threatning Language, not becoming the Gospel, and injurious to all good Order and Government?

Have not some also been guilty of great Covetousness, grasping at great Estates, and griping the Poor, and oppressing the Needy, and

and withholding Wages when it was due, and shutting up your Purse in works of Charity and Mercy, and have had the cry of the Poor thereby against you?

Have not some of you had itching Ears, now crying up one Man, then another, having Mens persons in admiration, because of parts, gifts, opinions, and affecting tone, or some peculiar notions in Religion, affecting Novelties more than sound Doctrine, and hearing them, rather to please your Fancies, than profit your Souls?

Again, Have not others of you run into extreams in Religion, running so far from Justification by Works, as to cast off Charity and good Works, and seeking purer Ministry and Ordinances, have rejected both, and depending upon the Spirit, have cast off the Scriptures and negected endeavours; and fleeing from Superstition are fallen into practical Atheism, and from knowing Christ after the Flesh, to know him only as a Light within; and from corruption in the Church to be of no Church, and have run from Prelacy to a popular Anarchy, and from receiving the Sacrament Kneeling, not to receive it at all?

Have not others been Tale-bearers, Sowers of Discord, and Raisers of false Reports, it may be of Magistrates themselves, at least have been too credulous to receive them, and di-

vulge

vulge them abroad, and so ensnare themselves in the words of their own Mouth?

Have not some been guilty of too much Uncharitableness to such who have differed from you, and your Opinions in Religion, and confining the Church of God to too narrow a compass, and making Christs Kingdom to consist in doubtful Opinions, high Notions, forms of Government, gifts of Utterance, rather than in Righteousness, Peace, and Joy in the Holy Ghost, as the Apostle speaks?

Have ye not also had great Divisions and Animosities among your selves, Brother going to Law with Brother; rash Censuring of one another, and broke off your Communion with each other, for slight, and trivial, and doubtful matters, being of fickle Minds, and have not any due consistency among your selves; being uneasie without Liberty, and when you have it, want wisdom to preserve it, or improve it?

Have not many of you discovered great want of Wisdom and Prudence in the managing of your Professions, and different Opinions, both in your speeches and behaviours amongst Men, and towards one another, and thereby given just occasion of offence?

Have not some of you placed much of your Religion in your particular Opinions, in your separate

ſeparate Churches, without ſeeking as y
ought, that inward Grace which might Sancti
fie your Hearts, and Regulate your Live
and ſo ſeparate you from the moral evils o
the World as well as corruptions in Worſhip

Have not others of you been guilty of muc
Spiritual Pride, in deſpiſing thoſe whom y
have thought in a Form below you, and di
covered it in contemptuous Language an
Carriage? And have miſtaken the power o
Fancy, and the tranſport of meer natur
Paſſion, ſoon vaniſhing away, for the work o
the holy Spirit which abides in the Soul.

Have your Faſtings, and days of Praye
been kept as dayes of true Humiliation fo
Sin, but rather to have your Sufferings re
moved than Sanctified; or to have ſome part
cular Opinion prevail, rather than ſincere R
ligion, ſubſtantial Holineſs, and ſolid Pie
in your Hearts and Lives?

Again, Have not the Temptations of th
times made ſome of you to act contrary t
your Conſciences, Principles and Profeſſion
to ſave your ſelf from Suffering, and givin
occaſion thereby to your Adverſaries to glo
over you?

Other things I might mention, but the
things may ſerve for Conviction to the Guilt
and for Caution to others. For I am perſwade
better things of many of you, though I th
ſpeak

speak: I know ye have among you many eminent examples of Piety, Prudence, Justice, Sobriety, Charity, and strict and sincere Devotion towards God, and Innoceny towards Men; and that nothing but Conscience towards God doth make them Dissenters in Religion; being otherwise ready to perform all dutiful respect to Magistrates, and all acts of Love, Friendship, Hospitality, and good Neighbourhood towards all among whom they live; and it cannot be denied but that many of your Ministers and Teachers have been and are, Men of great Learning, Prudence, and Piety, great Textuaries, and eminent Preachers, and sound Expositors, and zealous against Popery.

But if any will make an ill use of what I have said, and are glad through the sides of some offending Dissenters to wound all Religion, Piety and Profession, I shall only say as the Prophet *Oded* did to the Host of *Israel*, after they had slain their Brethren, the men of *Judah*, with a rage reaching up to Heaven, *Are there not sins with you, even with you, against the Lord your God?* 2 Chron. 28. 10. Or as our Saviour to the Pharisees concernin the Woman taken in Adultery, *Let him that is without sin cast the first Stone at her.*

Have not those of the Church of *England* (who have of late been casting Stones at the Dissenters) their Sins? May not our Sa-

viour say to the Church of *England*, as to the Church of *Ephesus*, *I have somewhat against thee?* And as it's said to the Church in *Sardis*, Rev. 3. 2. *Srengthen the things which remain that are ready to die, for I have not found thy works perfect before God.*

Hath she not expreſt more zeal againſt Nonconformity in ſome indifferent Rites and Ceremonies, ſo accounted by themſelves, than againſt notorious Vice and Wickedneſs?

Hath she not eſtabliſht Church Communion upon other Foundations, than the Apoſtles did in the Primitive Churches; as Profeſſion of Faith, and Repentance, and Subjection to the Commandments and Inſtitutions of Jeſus Chriſt?

Hath she manifeſted the meek and tender Spirit of Chriſt toward thoſe who have in ſome ſmall Points of Religion differed from her, and ſuch as may juſtly be Scrupled; and herein not done to others as she would herſelf be done unto? And ſcoffing at their plea of Conſcience as vain Canting?

Hath she not in many of her Doctrine Preached, Printed, and Publiſhed, departe from her own Articles, and ſome forwar Men have been ſhaping them, and their pub lick Worſhip and Order, more and more int a conformity to the Church of *Rome*, an

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thereby raiſed the hope of the Papiſts, and occaſioned many multitudes of Proteſtants in the Nation to diſſent from her; ſhe driving them from her Communion, and then puniſhing them for ſo doing? Hath ſhe not been breaking down the Civil Bounds and ancient Landmarks, and expoſing the holy Sacrament, that ſhe might thereby the better eſtabliſh her ſelf?

Hath ſhe not made it too evident, that Wealth, Grandeur, and Dominion hath been more her deſign than the Glory of God, promoting true Holineſs, and the Salvation of Mens Souls?

Hath ſhe not been guilty of Silencing many hundreds of able Preachers, not for Slothfulneſs or Non-reſidency, not for Inſufficiency, not for Scandal, not for Hereſie, not for Rebellion to the Civil Authority, but only Non-conformity to ſome unneceſſary Rites in Religion which they ſcrupled out of their zeal againſt Popery; wherein if they have exceeded, I hope it may *now* be judged a pardonable Crime; but I fear it hath had no good effect, but hath tended to the hindering the progreſs of the Goſpel, and the Salvation of many Souls, by rigid impoſing of Subſcriptions and Canonical obedience, and Aſſent and Conſent, and ſtretching Conformity beyond what it was in the former Age? Doth not the ruin of many Families, and the loſs of ſome Lives lie at her door?

Hath she not debarr'd publick Assemblies for Worship to multitudes in the Nation, unless in such a way as was Offensive to their Consciences, and not Edifying to their Souls though such as maintain and profess all the substantial parts of the Christian and Protestant Religion, are blameless in their Lives and profitable in the Nation; and thereby exposing them to the danger of returning to Popery, or of being reduced to Paganism? Do the Dissenters differ from her in any of those things wherein she differs from the Papists but rather in those things wherein she agrees with them? And what then is that which is strictly to be called the Church of *England*? She hath indeed made a strong and honourable oppsition to Popery by many Worthy and Learned Men of her Communion, but hath it not been in those things wherein the Dissenters agree with her, and rejoyce in what they have done, and act with her therein? So that the Church of *England* consided as distinct from the forementioned Dissenters, is made up only of some Additional to the Christian Religion. And if it be Objected That such deference ought to be given to the Laws of the Land, as not to have publick Meetings otherwise than allowed: I Answer Such Laws are only humane and topical, and so cannot supersede the universal Law of Nature, which doth dictate to all Nations publick Assemblies for the solemn worship

God. And let it be considered, whether the imposing of those things which are judged unnecessary can be justified, to the hindering of what is necessary both by the Law of Nature, and the written Law of God; and whether this Liberty hath not been taken against publick Laws, both in the times of the Heathen Persecution, and here in *England* in times of Popery.

Many other things I might mention; but these I only lay before her, with the words of our Saviour to the Church of *Ephesus*, *Remember therefore from whence thou art fallen, and Repent, or else I will come against thee quickly, and remove thy Candlestick, except thou Repent*, Rev. 2. 5. And if she thinks her self in danger, should not this awaken her to Repentance? And is there any Protestant Church, but doth solemnly Fast and Pray in threatning Dangers? But we see little of this in the Church of *England*: Not that every individual Member of that Ecclesiastick Body ought to be charged, God forbid. I know many of them have been grieved at the sufferings of their Brethren, Pleaded their Cause, and Lamented to see such a Spirit of Persecution act in the Church of *England*; and could see a little better than others, who they were that pusht on those severe Persecutions against them, and how Popery crept in upon the Nation under a Protestant Vizard; and were ashamed to hear

ſome of her Clergy boaſt of the Purity of the Church of *England*, when (to their great trouble) Corruptions both in Doctrine and Worſhip, and in the Converſations of multitudes in it, was ſo viſibly ſeen to prevail, not only tolerated but too much countenanced; and little Diſcipline exerciſed but againſt Non-conformiſts, though Men of the greateſt Sobriety and Piety, and uſefulneſs in the Nation.

But I mention theſe things not to recriminate, but to help on that Repentance which may prevent Gods controverſie with that Church; and to melt down their Spirits into ſuch a Coalition with their diſſenting Brethren, that the Nation may be ſtrengthened againſt our Popiſh Adverſaries; and that all hands may be at work to make the Bank ſtrong againſt the inundation of the Sea, I mean the See of *Rome*. I fear whilſt our publick, eſpecially our Cathedral Worſhip is ſhaped ſo like to that which is in Popery, the tranſition will be made more facile to it. It will be never the leſs Decent by being leſs Ceremonious: And I hope the Pulpit-theam of ſome dignified Clergy-men, will be no longer, The *Neceſſity of a Publick Conſcience*. The *Abſolutneſs of Kings*, And *Invectives againſt Diſſenters*; and that Able, Orthodox and Learned Preachers will not be ſtarved out of their work for want of Maintenance. Nothing is more likely to ſecure the Proteſtant

ſtant Religion, than a pious, diligent, and able Miniſtry. Every body knows the influences a corrupt Clergy hath upon the Laiety, and how eaſily under the name of the Church of *England*, ſuch Men may lead the People blindfold into the Enemies Camp.

But now I hope that both ſides will be ſenſible wherein they have failed, and the more Sober, Pious and Judicious among them both, centring in their preſent Majeſties Acceſſion to the Throne, it will allay all former Animoſities; and we ſhall love and own one another as Chriſtians and fellow Proteſtants; which will diſappoint the Hopes of the common Adverſaries above any thing that can be imagined, who are likely to get no great advantage upon us but by our own Diviſions, and make no Muſick but by our Diſcords, and we may well hope that the Concord that is found in the great Aſſembly of Parliament for the uniting all Proteſtants, will have a happy influence upon the whole Nation herein: but if any will be ſtill grumbling and contentious, ſure they are ſuch Men who love the fiery Element, are the Nations Enemies, and are ſecretly acted by Prieſts and Jeſuits, to bring us back again to Popery and Confuſion.

But I hope by this time the body of the Nation is enlightned and awakened to diſcern their Dangers, the Indications of Pro-

vidence, and their own Intereſt, and that the deſigns wherewith theſe Men are travelling will prove Abortive, or bring forth no other Fruit but Miſchief to themſelves; but it may ſeem ſtrange, that any who have Prayed or Preached for Union, and lamented the want of it, ſhould run from it, when it is now offered to them, and they invited to it. As we would preſerve the Nations Exiſtence and Entity, let us ſtudy its Unity, and follow the inſtincts of Nature herein: *Omne ens non minùs appetit unitatem quam entitatem.*

And as Natural Unity upholds the Univerſe, ſo Civil Unity the Common-wealth. No external Force can ſhake the Earth, but Winds and Vapours within its own Bowels. *Vis unita fortior*, is a true Rule both in things Natural and Civil. We can never expect to have all Men pleaſed, but we ſhould all be ſo wiſe as to ſubordinate a Private to a Publick Intereſt, and Sacrifice our particular inclinations to the advantage of the *Whole*. As Air and Water will move contrary to their Nature, to prevent a Chaſme and Ruptur in the Univerſe. Let us be Wiſe before it be too late, and act like Chriſtians, and rational Men.

And ſeeing our preſent King and his Royal Conſort have ſo often declared; that one great end of their accepting the Invitation of coming to us, and of the Regal Power now in both their Hands, yea, and the Royal Crow

Crown now upon both their Heads, was to Unite all Protestants, and thereby strengthen the Protestant Interest both at Home and Abroad. I hope we shall readily fall in with so good a design, and not disappoint it by our Divisions; which nothing I observe doth more foment, than Jealousies among our selves.

I think, none will envy the Dignity of the Church of *England*, if they make not use of it to trample others down; as thinking, that Liberty of Conscience is inconsistent with it; and that all that are not with them, must needs be against them.

That good Old Rule well observed would be a *Panacaa*, a Catholick remedy to Heal us all; *In necessariis unitatem, in non necessariis libertatem, in utrisque Charitatem*: *Unity in things necessary, Liberty in things unnecessary, and Charity in both.* It's true, the Dissenters are not all of one Piece, yet they are all as One Man against the return of Popery, and for the Civil Rights and Liberties of the Nation; and have been great Sufferers upon that account, and have stood their ground against the Temptations laid before them in the Reigns of the last Kings; and made resistance to their utmost against them that would betray them.

Their Royal Majesties, our present King and Queen, seem to have a generous Principle in their Breasts, not to be Heads of a Party,

Party, but of Protestants in General, that the Birds of every wing, that are not Birds of Prey, may lodge under their Branches; and I hope we shall all say them, *Our God Speed*, and not lay some narrow, selfish Interest, in the way of this so Catholick a Design.

Of the Christian Ministry.

I Call it *Christian*, to distinguish it from the Pagan Priesthood, and *Jewish* Ministry of Priests and Levites under the Law, which was confin'd to a particular Family. And under this Name I comprehend all Men that are in that sacred Function: Whether called by the Name of Bishops, Pastors, Elders, Doctors, Guides, *&c.* and in after-times the *Clergy*. The Gospel Ministry is of Divine Institution, and of no humane Creation. God hath had a Ministry in his Church from the Beginning, though under several Forms, and Denominations; and our Saviour hath appointed it for the Gospel Church, and to continue to the end of the World. Now a right Gospel-Christian-Minister, is as follows.

First, He is one who is in some measure accompanyed with Gifts, and Grace, Knowledge and Learning, Wisdom and understanding, Speech and Utterance for the discharge of that so solemn Work; for no Man ought to take this honour to himself, but he that is called

called of God, and God calls no Man to a Work, or Office, for which he is no way fit. As no Man is called to be a Physician, Schoolmaster, Pilot, Architect, *&c.* that hath not a Competent Skill in such Professions; and how can he be able to teach, as is required, if he is a Novice, and hath not Ability, hath not Natural, Acquired, and Moral Qualifications for it. According to the Decree in the Council of *Toledo* in this Case, *Solus ad sacra Dei Mysteria tractanda accedat, quem morum innocentia & literarum splendor reddit illustrem*: Let none undertake to handle the holy Mysteries of God, but men well esteem'd for Integrity of Life, and Excellency of Learning; and I may add, Men fitted of God, as the Apostle speaks, *Our sufficiency* (or fitness) *is of God.* Ἱκανότης, 2 Cor. 3. 5.

Again, He undertakes the Ministry, not for carnal Ends, but because he judgeth it to be a good Work, wherein he might be serviceable both to God and Men, in the highest Capacity in this World: So that Love to Christ and the Souls of Men invites him to it, and influences him in it, and yet he hath a subordinate respect to the maintainance and profit that is annexed to the Work: God having appointed that the Preachers of the Gospel should *live of the Gospel*; but is not tempted by it, to comply with any unlawful Terms, or the using of sinister or indirect means for the obtaining of it. *He*

He is one separated to the Work of the Gospel, by solemn Ordination, and joyns not a Trade, or secular Imployment with it; but gives himself wholly to it, as his proper Work, to which God hath called and Consecrated him; and doth not thrust himself upon his Charge, without a due Call, according to the Rules of the Gospel, and as the Providence of God opens a door.

Again more particularly, He is one who Labours in the Word and Doctrine, he readeth the Word, and maketh use of it in Wisdom, for Conviction, Reproof, Instruction, Exhortation, or Comfort, rightly dividing the Word of Truth, as there is occasion; and is instant in season, and out of season.

He looks upon his Office as a Divine Institution, and originally derived upon him from Christ himself, tho he receives the Exercise of it from the Designation of Men, or the call of the People.

He minds the good of his Flock, and the Salvation of Souls, more than any private advantage of his own, knowing the invaluable worth of Souls, and the Dangers they lie open to.

He is one sensible of his own Insufficiency for so great a Work, and therefore doth humbly and daily seek Divine Assistance from Heaven, saying with the Apostle, *Who is sufficient for these things?*

He ascribes the Glory to God, for what good

good he doth, or for what assistance, or success he hath in his Ministry, as knowing that *he that planteth is nothing, or he that watereth is nothing, but God that giveth the increase.* Whereby he serveth God in his Ministry, (as the Apostle speaks) *with all humility of Mind.*

He seeks not the Applause and Praise of Men, and to be called *Rabbi, Rabbi*; as knowing the words of our Saviour, *He that is from beneath, seeketh his own honour:* And therefore his Preaching is not in wisdom of words, and ostentation of Learning, or to gain a popular Auditory, but strives to commend himself to every mans Conscience in the sight of God.

He seeks to bring Men over to the true Knowledge of God, to the Principles and Practice of true Piety according to the Gospel, rather than to a Party or disputable Opinion, to uphold and promote a private Interest.

He affects not the secular Pomp, and Grandeur of this World, considering whose Servant he is, the great design of the Gospel he preacheth, the Example of Christ his great Lord and Master, and of the Apostles sent forth by him; much less doth he affect to introduce it into the New-Testament Church, which was well caution'd against in the first *Ephesine* Council; *Ne sub specie administrationis rerum Sacrarum, potentiæ seculares, Typhus in Ecclesiam irrepat, &c.* Canone ultimo.

He seeks not so much to please as to profit the

the People committed to him, and yet will become all things to all Men to gain them, and do them good; and as it is required of him, not to be ἀυθάδης, a ſelf-pleaſer, ſo he is a Pleaſer of Men only to their Edification and Salvation.

Titus 1. 7.

He is one not given to Contention, nor ſoon angry, no Striker or Railer, no Promoter of Strife, Faction, or Sedition, or inhumane Cruelties, but with meekneſs inſtructeth thoſe that oppoſe themſelves, if peradventure God will give them Repentance to the acknowledging of the Truth.

He is not for the promoting of Religion, by Fire and Sword, as *Mahomet*; nor as ſome rigid Zealots of the *Roman* Church, that Hereticks are every where to be rooted out, if they are not too ſtrong for them, then they muſt be quiet and ſhew them forbearance.

Bellarmin de laici. Lib. 3. Cap. 22. p. 1319.

He is Sober, and Temperate in all things, not given to Wine, no haunter of Taverns, but uſeth all moderation in Meats and Drinks, that his Mind may be more ſedate, and compoſed, to intend and diſcharge the Work he is called unto.

He is not Moroſe, nor Stoical, but Affable, and courteous to all, and ſeeks to preſerve an Eſteem for his Perſon, to the greater advantage of his Miniſtry; yet he ſtudiouſly avoids all lightneſs or vanity in Speech or Behaviour,

haviour, and by Gravity of Carriage puts an Awe, Respect and Reverence to his Person, upon the Hearts of the People.

He is one not greedy of filthy Lucre, useth not a Cloak of Covetousness, whatever Garment he weareth; will not make merchandize of the People, for his private advantage; entangles not himself in the Affairs of this present Life, but is ready to deny himself in his Earthly Interests, rather than bring a blemish upon his Office, and obstruct the success of his Labours, whereby his People may see he seeketh not *Theirs* but *Them.*

Again, He doth not Lord it over the Faith, and Consciences of the People, but seeks by sound Doctrine, and Evidence of the Truth, to convince mens Judgments, and perswade mens Minds, to the Faith, Obedience, and love of the Word.

Neither doth he affect Preeminence, and Dominion over his Brethren, and to assume a Jurisdiction which Christ never gave him: As when in the degenerate State of the Church, the Bishops contended about the Superiority of their *Sees*, and which our Saviour reproved in the Disciples, when they disputed who should be greatest. But what Authority he hath given to his Ministers, he doth faithfully exercise it to preserve the Churches Purity, to Propagate and Exalt his Name and Kingdom, but not to exalt himself: For the Jewish Priesthood being now changed, as being typical, he knows

knows we can't argue from thence for an Hierarchy under the Gospel to be parallel to it without a new Institution from Jesus Christ. Whereby Primacy over the Gospel Church might be as clearly declared, as that of the High-Priests over the Jewish Church? And therefore it is well known, that the Council of *Carthage* would not allow the Name of *Episcopus Episcoporum*, the Jurisdiction of one Bishop over another: yet in all difficult Cases, he taketh advice, and submitteth his own Judgment to the Judgment of Synods, regularly assembled to determine Controversies in Religion.

He is one who Practiseth himself what he preacheth to others, Exemplifies his Doctrine in his Conversation, that he may be an Example to his Flock, and of good Report with those that are without; and doth not tempt his People to think that he preacheth those things which he himself believes not to be true by his not walking accordingly: And thereby not only bring Contempt on the Ministry; but while he preacheth to others, himself may be cast away.

Further, He indulgeth not himself in Sloth and Idleness, follows close his private Studies as strength and opportunity give him leave, that he may grow in Learning, and Knowledge, and be better furnish'd for his publick Ministry; more able to convince gainsayers, and open the Mysteries of God's Kingdom, as

Minister

Minister of the New Testament, and lead up the People to further degrees of Knowledge, and higher attainments in Christianity: But as for Politicks, and Mysteries of State, and the Affairs of Civil Government, he leaves them to the Study of Princes, and the Civil Magistrates, to whose Province they especially belong.

Again, He considering that he is for Salt to Season others, he seeketh to maintain a savour upon his own Heart of the Doctrine that he preacheth to them, that he may not himself be rejected as unsavoury Salt. And for that end he is much in Prayer, for the daily supply of the Holy Spirit, and his teachings upon his Heart; the New-Testament Ministry being a Ministration of the Spirit.

He is one who feareth not the Face of Men in the discharge of his Duty, will not baulk or decline any Truth, or faithful Reproof of Sin, for the Fear of Man, but declares the whole Counsel of God, that he may give up his Account with Joy, and be free from the blood of all Men.

He will not accumulate Livings, and enlarge his Cure beyond his Capacity to discharge it, least he be injurious to some of his Brethren, who may want both Work and Maintenance, and aggravate his own Account by the neglect of his Duty. Neither doth he think it reasonable that he should live of the Flock he doth not feed, or of the Altar at

which he doth not ſerve, eſpecially when no neceſſity compells thereunto: He well knowing that at firſt there was no Biſhops, but to Single Congregations, which he might be able to inſpect with the aſſiſtance of Presbyters, where the Church was numerous; and the enlarging them to more, crept in gradually, by the Ambition of Men, or humane Conſtitution.

He is one who Ruleth well his own Houſe, having his Children and Servants, in ſubjection, with all Gravity; inſtructing his Family in the Knowledge of God, their Duty to him, and the Duty of their ſeveral Places and Relations: And if he be unmarried, he preſerveth his Mind and Body chaſt, but confines not himſelf to a ſingle life, as neceſſary to his Office.

He alſo Preacheth ſound Doctrine, feedeth the Souls of his People with wholſome Food, giveth not Chaff inſtead of Wheat, nor Stones inſtead of Bread, nor Scorpions inſtead of Fiſh, warneth them againſt Contentious Schiſms, the Errors, and Hereſies of the Times, and endeavours to preſerve truth uncorrupted, and his People ſound in the Faith, and to lead them the right way to Salvation, whereby he neither ſeeks to polliſh the ſimplicity of the Goſpel with vain Philoſophy, or Platonick Speculations, or corrupt its Purity by the mixture of *Pelagian*, *Socinian*, or any Popiſh Doctrines diſſonant from the Scriptures.

Further, He bindeth and loſeth, retains and remits

remits Mens sins: Yet only Ministerially, he well knowing, that none can forgive sins but God only, and this he doth not only by general Doctrine in his Preaching the Gospel, but by what particular Evidence he finds of true Faith, and Repentance in Men. As the Priest cleansed the Leper, when upon Examination he declared him clean, and not othewise, *Lev.* 14. 11.

And, though few question but a Form of Prayer, animated with a right Intention, and holy Affection, may be accepted of God, yet he confines not himself to it, as knowing there may be many Emergent Cases among his People, fit to be commended to God in Prayer, which cannot particularly be comprehended in any stated Form.

And he hath a special Reverence for the Lords Prayer, as briefly comprizing all those Blessings both Spiritual and Temporal which we have need to ask of God, and as Dictated by the sacred Lips of Christ himself, but he doth not think that the meer saying of it doth sanctifie his Prayer, or that it is the *Sal & Condimentum Sacrificii:* As *Durandus* speaks, *Rationale*, Lib. 5. in his Discourse of the Mass.

He is one who Preacheth and Practiseth Obedience to Civil Magistrates, making publick Prayers for Kings, and all that are in Authority, as knowing that they are Ordinances of God, appointed for the good of Men, to maintain the publick Peace, and the Estates, Li-

berties, and Lives of the People; to be a Terror to evil-doers, and a praise to them that do well; and he putteth his People in mind to be subject to them for Conscience-sake, *Giving to Cæsar the things which are Cæsars, and to God the things which are Gods.*

He teacheth not for Doctrine, the Commandments of Men, nor makes void any Commandments of God by humane Traditions, and makes no more things necessary to Salvation, than Christ hath made either in Doctrine or Worship, whom he knows to be Lord and Head of the Church: And yet is careful to maintain Order, and Decency in the publick Assemblies, for the more comely discharge of all publick Service, and the greater Edification of the People; as knowing that God is *A God of Order, and not of Confusion, as in all the Churches of the Saints.*

If he dissents in any thing from the established Religion, he doth not do it out of Faction, Pride or Obstinacy, but out of a real, and rational dissatisfaction of Mind; makes no noise with his dissent, and will not judge and condemn other good Men in their belief, or practice, as he would not be judged and condemned in his own; and doth not separate from the Universal Church, by any particular dissent in Religion.

Again, He is wise to Sobriety, will not too boldly search into the Secrets of God, but contents himself to know and preach only the things

things that are revealed, and will not be positive, in dark Propheſies, or dubious Problems in Religion, but modeſtly ſubmits his own Sentiments to the Tryal and Judgment of other Men.

He reckons the Work of his Miniſtry not only to be Laborious, but Hazardous, a ſpiritual Warfare, and therefore doth Arm himſelf with Faith, Wiſdom, Courage, and Patience to encounter the Perils that may attend the faithful diſcharge of his Function. Scripture-ſtory tells him of the Sufferings of the Prophets, and Apoſtles: Eccleſiaſtical Story of *Ignatius*, *Policarp*, *Cyprian*, &c. and our own Martyrologies of *Cranmer*, and *Ridley*, and many other famous Biſhops and Miniſters in their days, and of the fires they paſſed through into the Light and Glory of Heaven. And *Euſebius* tells us, that the Perſecution under *Maximinus* the Emperor, was particularly againſt the Paſtors and Miniſters, who are above others ſet for the defence of the Goſpel.

Again, He ſerveth not God of that which coſts him nothing, digeſts well in his own Mind what he delivers to others, examines it by the unerring Rule of the Scripture, cloaths his Matter with convenient words and method, that he may approve himſelf a Workman that needeth not be aſhamed, and better ſpeak to the Underſtanding, Memory, and Affections of the People.

He ſtudiouſly avoids ridiculous Geſtures, mimical Poſtures, affected Tones, diſfiguring Looks, Superſtitions, and all Antick Formalities in his publick Service, but fills up his Place with that Preſence and Gravity, as becomes the ſolemn Work that he is ingaged in, and is careful to utter nothing raſhly with his mouth before God.

Further, He wiſely conſiders the State of his Flock, and therefore ſuits his Doctrine to the Capacity and Condition of the People; he hath ſtrong meat for the Strong, and milk for Babes; and he puts a difference betwixt the Righteous and the Wicked, the Penitent and the Obſtinate, the Scrupulous and the hardned Conſcience. He will not caſt his Pearls before Swine, nor give that which is holy unto Dogs; but will give to the Children their Bread, and as a faithful Steward, will give to all their Portion of Meat in due Seaſon: And alſo, he knowing that his Office leads him not only to Teach, but Rule, he therefore will make uſe of Chriſts Diſcipline, to preſerve the Purity of his Church, both in Doctrine, Worſhip and Manners, doing it with Wiſdom, Integrity, and Impartiality; Chriſt having put the Power of Order and Juriſdiction, as they diſtinguiſh, the Keys of Doctrine and Diſcipline, in the ſame hand; and in all his uſe of the Church Keys, he is careful to avoid Extreams, which Men are apt to run into, either by opening the Door where it it ſhould be ſhut,

or

or shutting it where it should be open.

And, Though he meets not with that Reward, and Encouragement from Men, which he expected, and may be his due, yet he is not discouraged, but persists in the discharge of his Duty, and encourageth himself in the Reward reserved for him in Heaven, to be fully given when the chief Shepherd shall appear.

Again, He is no Respecter of Persons, thinks not the meanest and poorest of his Flock beneath his Care, and Charge, that he may give good Account of his Ministry to the chief Shepherd, who takes care of his whole Flock, and regards not the Rich more than the Poor. And though the Name of Bishop be now confined to one particular Order of Ministers, yet he looks upon himself as a Bishop in his own Congregation, to take the oversight of his whole Flock, as his Name and Office do oblige him.

He hath respect to the Interest of Religion, beyond his own Congregation, as he hath Call and Opportunity, he being set a Minister in the Universal Church, as well as particular, and a Servant of Christ therein; and though he be not a *Roman* Catholick, yet is truly Catholick, and hath a Catholick Respect to the Service and Interest of his great Lord and Master, in every place. Yet he will not be ἀλλοτριεπίσκοπος, to intrude himself into anothers Work or Charge without ground and Warrant.

He is also one given to Hospitality, ready to

relieve the Strangers, Fatherless and Widows, and such as are in distress, according as he hath Ability and Opportunity thereunto, that he may express the Vertues upon Earth, of his great Lord and Master in Heaven.

He regards not the Speeches and Censures of the People, in the Faithful discharge of his Duty, accounts it a small thing to be Judged of Mans day, but is satisfied in the Testimony of his own Conscience, and in the Approbation he hopes to find with God, who is the Searcher of the Heart, and hath learned to go through good Report and evil Report. And tho he observes some foolish and ignorant Men to despise the Calling of the Ministry, yet he is not ashamed of the Gospel of Christ, but magnifies his Office.

Again, If he find any of his Brethren to exceed him in Parts, Learning, Ministerial Abilities, and have more success in their Labours, and are better accepted with the People, he envies them not, but rejoyces that Christ is Preached, Piety promoted, and Gods Kingdom propagated, though by other hands more than his own.

He contenteth not himself to Preach general Doctrine, but seeks by particular Application of the Truth to awaken Mens Consciences, and to lead Men into the Knowledge of their Hearts; and to bring into Captivity every Thought in their Hearts into the Obedience of Christ.

Fur-

Further, Besides his publick Ministry, he is ready to go from House to House, to comfort the Afflicted, to support the Feeble-minded, to satisfie the Scrupulous, to visit the Sick, and pray with them, and prepare them for their latter End.

He convinceth Gainsayers, and confuteth Errors by strength of Reason, solid Arguguments, and Evidence of the Scriptures, and the best Antiquity, without casting reproach upon Mens Persons, with vilifying and invective Language, whether he hath to do with Dissenting Protestants, or Papists: For though Controversies in Religion, are a Theological War, and therefore called Polemical; yet he doth not manage it with the Sword and Spear of bitter words, which neither tend to convince the Judgment, nor win the Adversary. He reading in his Greek Testament, that the Minister of the Gospel ought to be ἄμαχον, no Fighter, either with Hand, Tongue or Pen, 1 *Tim.* 3 3.

Lastly, He discharges his whole Ministry, in sincerity, as in the sight of God; will not set up his Sail, to move with every wind, nor look to the East, and Row to the West, but deals plainly and faithfully with God, with the People, and with his own Soul, that this may be his rejoycing, as it was the Apostle *Pauls*, in the Work of his Ministry, even *The Testimony of his Conscience.*

Now Reader; By these things, or such as these, we have the Portraicture of a right Chri-

Christian-Gospel-Minister, which as it reflects Honour upon some, so Shame upon others; However, the Office of the Ministry is sacred, honourable, and necessary, and ought not to be in Contempt on the Account of the Personal miscarriages of any.

And if some think the Papists lift it up too high, let not the Protestants cast it down too low, as many did in the late Times, and despised all Ministry, but what was of their own Opinion, or Humour; which our *English* Nation is too prone and subject to. And yet let the People consider that their Ministers are not Angels, but Men of the like Infirmities with themselves, and not account that a Vice in them, which they will account a Vertue in other Men.

Yet I think if the Christian World was well furnisht with Ministers competently qualified, as before described, they might be accepted of the People, and usefull to their Salvation, and own one another, as true Ministers, notwithstanding some lesser differences in Religion, and in the Form of their Ordinations; which the common People do not much regard, and less understand. For we may observe that the publick reflections that Ministers have made upon one another, have but taught the People to despise all Ministry, and their coming to Church hath been to hear other Mens faults and errors reproved, and not their own. And it may be it is no way prudent to have the People gratified in such an humour.

Of

Of the Christian Magistrate.

MAgistracy is a great Ordinance of God, for the good of Mankind. He appointed it from the beginnning, and it hath continued in all Ages, though under several Forms: And there is scarce any People in the World so barbarous and blind, but have among them some Government. Magistrates, we know, are called Gods, and bear some stamp of Gods Authority; and without them the World would run into Anarchy and Confusion, every Mans Will, Humour, Fancy, or Lust, would be a Law to him; and as far as his Power reached, would be a Law to others: Yet Magistracy is not founded in Grace. A bad Man may be a lawful Magistrate, to whom Obedience is due; as well as a bad Man may be a Father or Master, to whom Obedience is due both from Children and Servants; yet good Magistrates are to be desired, though the bad are to be obeyed in all lawful things.

Now Magistrates are either Inferior, Superior, or Supream, the King himself, or Governours sent forth by him; all which are called by the name of *Powers*, by the Apostle, though their power is not all of the same Nature, Extent, or Degree; yet all appointed to one common end, which is the well-being of the People both in Soul and Body. And I hope it will not

not be accounted Presumption to speak o
things, which may seem above me: For
speak only in *Thesi*, as Divines do who spea
of Magistracy, in their common Places of Di
vinity. I shall proceed in the same manne
as before.

First, A right Magistrate is one who come
lawfully unto his Power, according to the Con
stitution, Order, or Custom of the place
where his Power is exercised, or at least will
not impose himself upon the People without
their Call or Consent: An Intruder cannot
properly be called a good Magistrate, though
we could suppose him to be a good Man; he
cannot lawfully command, though in some
Cases it may be lawful for the People to obey
when he is in plenary possession of Power.

Again, He is a Man of Wisdom, able to
Judge of right or wrong, can search out a
matter, and can discern both Time and Judg
ment. Can distinguish of Causes, and Persons,
of Guilt and Innocence, and of the several
circumstances that are to be considered in a
Righteous Judgment.

He is a Man of Courage, fears not the face
of Man in the discharge of his Duty. Is not
daunted by the Dangers that may encounter
him in the way of Righteousness; will make
bold adventures for the Peoples Wealth, Li
berty and Safety: Yet his Courage is not
fierce and boisterous, as of some Brutes, but
is guided and animated by sober Counsel, and
sound Wisdom.

He is a Man of Justice, who will not be corrupted by Bribes, enticed by Flatteries, or biassed by Friendship, Opinion, or a Party. He regards not the Rich more than the Poor, in pronouncing Sentence; will deliver the Oppressed from unjust Violence, and plead the Cause of the Fatherless, and in all things proceed uniformly, according to the Rules of Equity, and right Reason, without partiality or respect of Persons. He knowing he is the Righteous Gods Vice-gerent, or Minister, dares not act unrighteously, as *Bracton* speaking of the supream Magistrate; while he doth Justice he is *Vicarius Dei*, but when Unjustly, *Minister Diaboli*. Lib. 3. *l.* 9.

He is a Man endued with Mercy, and Clemency, can have Compassion on the Oppressed, and Afflicted, will mitigate the rigour of the Laws, where they may seem over-severe, especially in matters of Religion, and makes his Government an easie Yoke, and not irksome and grievous to the People; seeks rather to Rule in their Hearts by Love, and Gentleness, than over their Persons by Fear and Terrour; is ambitious of a Chearful, rather than a forced Obedience; can sympathize with the People, as a Father with his Children, and the Cryes of the Oppressed enter into his Ears, and their Petitions find easie access, and speedy relief; so that he obligeth them by his Goodness, and provokes them not to Wrath by rigour and severity. But yet he is careful to keep

keep up the Authority of his Government, that it fall not under Contempt.

He ſtudies not Revenge, but counts it his glory to pardon Offenders, ſo far as may ſtand with publick ſafety; ſhewing himſelf herein, like unto God, whoſe Name he bears, and whoſe Miniſter he is, who as the Pſalmiſt ſaith, *is Slow to Anger, and ready to forgive.*

He is alſo, a Man of a publick Spirit, minds the general Good, more than his own private Concerns, and rejoyceth more in the Good and Welfare of the People, than his own, or rather wraps up his Own in Theirs; And that he may act the more like God himſelf, who doth good to all, he is deviſing how he may make his Government moſt uſeful to the publick Benefit. As the Emperor *Adrian* had this for his Motto, *Non Mihi, ſed Populo*: *His Power was for the People, not Himſelf.*

He depends not upon Power and Succeſs to juſtifie his Cauſe, ſo as to leave himſelf no Witneſs from God, good Men, or his own Conſcience, if it doth miſcarry; but the righteouſneſs of his Cauſe doth uphold him, ſo that he doth not go on Trembling, upon the proſpect of the mutability of humane Affairs, or any emergent Difficulties that may riſe up in his way, or from any inward regret of his own Mind or Conſcience.

If he meet with Succeſs, and his Affairs Proſper at Home or Abroad, it doth not tranſport

port him to transgress the Bounds of Justice, the Law of God, or the Rules of his Government, or to invade any of those just Rights or Priviledges, which belong to the People, but is a Defender of Property against foreign Claims, or domestick Wrong or Violence.

Again, If he be incompassed with visible Strength, and all probable safety, both at Home and Abroad, yet he is not secure, remembring the Old saying, *Summa cadunt subitò*; nor puts his trust in any Arm of Flesh, as knowing the uncertainty of all humane Affairs, and the unexpected Changes that do often befall the things of this World. And therefore *Conradus* the Emperor chose for his Motto, *Fortuna, dum blanditur, fallit*; *Fortune is False when she Flatters*; and *Citò repositit, quæ dedit*, was anothers; *Soon takes away what she gives.*

Further, He is true and faithful to his Word and Promises, will not prostitute his Honour and his Conscience by Deceit or Dissimulation: He well knowing that his Office and Place requires of him to be a Man of Truth, and that not only the Law of God, but the Light of Nature, oblige him thereunto. Many of the Heathen as appears in story, valuing their Words equal with their Lives; and as he expects Truth and *Fealty* from the People, in performing their Oaths, Promises, and Ingagements unto him; so he reciprocally answers

answers it, by performing his Trust, or Ingagements unto them. And as he entertains no principles to the contrary, so neither is he led aside by any bad Examples; as in the case of *John Huss*, who was put to Death by the Emperour *Sigismund*, at the Council of *Constance*, tho' he engaged his Faith and Honour for his safety, *Cochlæus*, lib. 5. *Histor. Hussitarum.* And as the Dignity of his Place, Cloaths his Word with Power; so he knows it will reflect the greater Dishonour upon him if it be divested of Truth.

Again, He is vigilant to discover Dangers at Home, and to understand the state of affairs Abroad, that he may either strengthen himself by Foreign Alliances, or be prepared to resist Invasions, or any Encroachments that may be designed upon the Nation and his Government.

Again, He well knowing that People are apt to be led by the Example of their Governours, he is therefore careful about his more Private and Personal conversation, that it may be managed with that gravity, wisdom, sobriety, piety, and true manliness, as becomes his Place, and may procure an awful Respect to his Person, and the more invite the People to give Obedience to the wholesome Laws of his Government; according to the true Motto, *Bonus dux, bonus comes: A good Leader will have good Followers.*

The love of Pleasure doth not effeminate his Mind, nor divert his Thoughts from attending the weighty Affairs of his Government, and the Interest of the People. And if he be a King, the weight of his Crown doth affect his Head with thoughts, but the Lustre of it doth not blind his Eyes, or bewitch his Heart.

He is one who will stop his Ears to Sycophants, and Flatterers, who for some private Advantage to themselves may Counsel him to that which may be really Mischievous to himself, and injurious to the Publick good.

Again, He carries it Humbly, tho' he is in High Place, his outward State and Grandeur, lift not up his Heart with Pride; he maintains them rather to keep up the Awe and Authority of Government, than to exalt himself: The distance of his Place, doth not make Access to him uneasie, through his condescention to the people. Though he is called God, yet he knows he must Die like a Man, and that Death will fetch him down from those Steps again, to which his place hath Advanced him.

He will make use of Policy, but what only may consist with Justice, and Honesty. He will not in all things follow *Machiavel*, or a *Cæsar Borgias*, lest he be condemned by *Solon*, *Lycurgus*, *Solencus*, or any of those just Heathen Law-givers. He always keeps within

the bounds that Reason, Conscience, or the Law of his Government doth set him. His Will is still guided by Judgment, and his Policy is always directed to the Welfare, not Destruction of the People. He is always resolved to do Good, yet as wisely as he can; yet he trusts not to humane Policy, observing how often God makes the Wisdom of the Wise of no Effect.

He is also a studious maintainer of Peace, both at Home and Abroad, he knowing well the mischief and misery of Civil or Foreign War. He will never obtain that by Strife, which he can have by Peace: If he draw the Sword, it is not Avarice, or Ambition, or private Revenge that do unsheath it; yet because he knows that he bears not the Sword in vain, he draws it, when the Honour, Wealth, or Safety of the People calls for it. He is always careful that what Blood is spilt may not lie at his door, and therefore will not give just Provocations, and be first in Quarrels, and will never advance his own Greatness upon the spoil of others.

He is one who gives not himself to Wine, or strong Drink, *Lest he forget the Law of God, or pervert the Judgment of any of the Afflicted*, which was the advice of *Bathsheba* to King *Solomon*.

Again, He doth nothing Momentous in his Government without deliberate Counsel, as knowing, that *In the multitude of Counselors there*

is

is safety; and chooseth Men of the greatest Wisdom, Integrity, and Experience to be his Counsellors.

He also doth seek to Cherish, Preserve, and Multiply the People, as knowing the true saying of *Solomon*, *In the multitude of the people there is Honour, but in the want of people is the Destruction of the Prince*, Prov. 14. 28. And *Joabs* Prayer for *David*, *The Lord thy God add to the People, how many soever they be, an hundred-fold*, 2 Sam. 24. 3.

The Candor of his Government doth Invite and Unite people to it, but the Rigour of it drives them not away from it, whereby the publick Revenue is encreased, and the empty Houses filled with Inhabitants, and his Quiver being filled with People, he need not fear his Enemy in the Gate.

Further, He sets before him the Example, not of Tyrants and Usurpers, but of the Wisest and Best of Governours to be his Pattern, will not follow that which is wicked and unjust, though it hath had success, yet wisely observes what Rocks others have split upon, to avoid them, and by what Methods good Designs have prospered, to imitate them.

Again, If he hath Persons of differing Judgments in Religion, under his Government, as it is impossible to have all men of the same mind,) He spreads the Wing of his favourable Protection over them all, so far as may

ſtand with the publick Peace; He knowing that thoſe who may differ in ſome matters of Religion, may yet be good Subjects, faithful to the Government, and uſeful to the Publick: *Our differences in ſome matters of Religion, being to God and our own Conſciences*, ſaith a late Writer. He therefore diſowns thoſe principles which lead to Cruelty, upon that account, yet he will wiſely diſtinguiſh between men of Turbulent Spirits, and ſuch as peaceably diſſent through ſcruple of Conſcience; he well knowing that every man in Religion, ought to be well ſatisfied in his own mind, and that Conſcience is not in our own power, and that a forced Religion cannot be accepted of God. And as he himſelf would not be impoſed upon, ſo neither doth he think it equal with reſpect to others. For a a Magiſtrate may be a good Governour to the People, though he differs from them in Religion; ſo he knows they may be good Subjects to him, though therein differing from him. Neither will he ſuffer one part of the people to deſtroy the other, becauſe not all of the ſame opinion, in caſe they live innocently to one another, and are uſeful to the Government, and profitable to the Nation when both hands may be working for the publick Good, and in his Service; he will not ſuffer the right Hand to cut off the left, but comprehends all uſeful perſons in his Government; yet he ſtands not indifferent to a

Religio

Religions or Opinions in Religion; if they tend to Atheism, Blasphemy, and plain Idolatry, or are destructive of Morality, or humane Society, or the known or fundamental Principles of Christianity, or the Civil Government, or are repugnant to the Laws of Nature; in such cases he will make a difference, but in other things he shews forbearance, wherein men truly Pious may differ from one another.

Again, He seeks to satisfie the Minds of all his People, by doing things that are Rational, Just and Good; but Men of restless Spirits, whom nothing will content, he restrains their Power, for the preserving the publick Peace.

Moreover, He will not judge of a whole Party by the Miscarriages of some, as to comprehend them all under the same Guilt, but will defend the Innocent, while he doth correct the Guilty, that every one may bear his own Burthen, and not anothers.

Lastly, Which is the greatest of all, he is a Man fearing God, and though he is as a Temporal God on Earth, yet he knows there is a Supream God in Heaven, and though now he Judgeth others, yet that he himself must come to Judgment. And in Religion he is really before God, what he seems to be before Men. He commands not his Religion, but is commanded by it, and follows not

Machiavils advice to the young Prince, *That to seem Religious may be to his advantage, but to be really so, may be to his prejudice.* And as his place is higher, and more capacious of Service than other Mens, so he knows his account will be greater; and though he now stands above them, yet then must stand level with them, and therefore, doth not only seek the outward welfare of the People, but the progress of true Religion, to the saving of their Souls, and seeks the Honour of that God that hath put Honour upon him. For this end he doth countenance, and encourage a good Ministry to teach the People, and reflects the greatest Honour upon them who are most diligent and faithful. He upholdeth Universities, and Schools of Learning, that there may not want Men of ability to defend the Truth; and that the Church may be furnished with an able, Orthodox Ministry, to instruct the People, and seeks to suppress that Vice and Wickedness which may provoke God, and bring down his Judgments upon him and the Nation. And he being a Christian Magistrate, knows that Christ is King of Kings, and Lord of Lords, and that by him *Kings Reign, and Princes decree Judgments*; He therefore *Kisseth the Son*, lays his Government at his Feet, submits to his Scepter, propagates his Kingdom, and upholds whatever is truly Christian, against all which is truly Antichristian, either in Doctrine or Worship,

and

and derogatory to his Crown. The *Motto* we know upon our Kings Coin in *England*, is, *Christo auspice Regno*; and the Emperor *Jovinian* chose for his Motto, *Scopus vitæ, Christus*; and *Charles the Great*, *Christus regnat, vincit, triumphat*: Wherein they acknowledged the Superiority of Christs Dominion, and the subserviency of their Government to it: And we know the Title of the *French* King is, *Rex Christianissimus*; but how proper to him, let *Europe* judge.

And though he intermeddle not in the Intrinsicks of the Church of Christ, which belong to the Ministry, yet he makes use of his Power to preserve Civil Peace in Church and State, and to command Obedience to the known Laws, and Ordinances of Christ in his Church, both in Ministers and People, by his Power and Government in matters Ecclesiastical, and will Protect and Encourage them therein. And as the Kings of *Israel* were required to write a Copy of the Law of God, and Read therein all the days of their Life, so he Reads and Studies the Word of God, that he may see with his own Eyes, and that his own Devotion towards God, and that which is Professed and Practised by the People, may be guided by that infallible Rule. And being sensible of the weighty Charge of his Government, he depends upon Almighty God for his daily Assistance, Guidance, and Blessing. So that this fear of God doth steer his whole

Course, and Rules in his Heart, in all his Rule over Men; whereby the Righteous rejoyce and flouriſh under his Government, but the Wicked and wickedneſs are ſcattered with his Eyes.

Thus we have a Brief Deſcription of a good Magiſtrate, and what a Bleſſing ſuch are to the People, and may engage all to give them Honour and chearful Obedience; and may condemn thoſe Men that will ſubmit to no Government; and others who only Submit, while their own Intereſt or Opinion is upheld by it: And if in any thing the Magiſtrates fall ſhort, they at leaſt may by theſe things ſee their Rule; however it will not excuſe the People, in the Duty they owe unto them, which leads me to the next Head, to Diſcourſe of

A Right Chriſtian-Subject.

F*Irſt*, He is one who acknowledgeth God himſelf to be the Supream Governour of the World, but yet that he doth execute his Government by Second Cauſes and Inſtruments, and particularly by Princes, and Magiſtrates, in their reſpective Provinces, Places, Kinds, and degrees of Power.

He alſo owneth the Providence of God, as the chief diſpoſer of the Governments of the World, and of the Perſons that under him do

do execute them; Setting up one and Removing another, and changing of Times and Seasons as he pleaseth; and whether they are sent in Wrath, for Correction and Punishment; or in Mercy, for the Comfort and Establishment of a People; he acknowledgeth a Divine hand in both.

He is one who is contented in his Station, and being a Subject, seeks rather to Obey well, than to Aspire after Power and Government, which belong not to him; he considering the cares, fears, distractions, and dangers that attend high Places, which Men in a lower Sphere are freed from, whereby he rather Pities than Envies them: The *Onus* of Government for the most part outweighing the *Honos* of it.

He is careful, in the First place, to discharge his Duty toward God, and therefore dares not yield Obedience to Men in any thing that is inconsistent with his Fealty, Allegiance, and Duty towards God; he knowing that he must Fear God as well as Honour the King, and that he that Fears not God, cannot be duly and truly Subject to Men; and that the Notion of a Deity, is no Enemy to Civil Government, by setting up a fear of God in Mens Hearts, above all other fear, as some Atheists have said. His Religion teaches him Loyalty, but he makes not Loyalty his only Religion.

He is one who giveth Obedience to Magistrates,

ſtrates, not meerly out of fear of Wrath, o
any outward Conſtraint, but of a ready Mind
in compliance with the Commands of God, an
the Dictates of a well regulated Conſcience;
and as he makes the Law of God, and th
Laws of the Land *conjunctim*, the Meaſure o
his Obedience, ſo Conſcience is the Principl
of it.

He is a follower of Peace and Concord, n
ſower of Strife and Sedition, no fomenter o
Diviſions, no Incendiary to kindle Flames;
he knowing it is great diſſervice to the Rule
to have his People Divided, and injurious t
the growth of the Nation, in Wealth, Strength
and Honour.

He will not entertain, much leſs promot
groundleſs Jealouſies of Magiſtrates, whereb
to diſaffect the Minds of the People, and ſ
diminiſh their juſt Honour, and the Authori-
ty of their Government.

He is one induſtious in his Place and Calling
and ſerviceable to the Common-wealth of th
Nation, though he be but in a mean Plac
and Station; the King himſelf being ſerve
by the Field, and the Labour of the Plough-
man; whereas Men that live like idle Drones,
are neither uſeful to their Governours, no
the publick Welfare, and ſo are not, as the
ought to be, good Subjects. As that is not a
good Bee, that brings neither Wax nor Hone
to the Hive, ſo in point of Arms, he is no
a good Subject that will not uſe them in a
juſt

just Cause, for the publick Good, upon Lawful Command, as well as he that takes them up without such grounds.

He pays Tribute, Custom, or whatever Tax is justly due to the Magistrate, for preserving the Peace, Wealth, and Honour of the Government under which he lives, and according to his Duty and Ability, will help to defray that publick Charge which is necessary for his own, and the peoples Preservation, in the Community of the Neighbourhood among whom he dwelleth.

He will not revile the Gods, and speak evil of Rulers, nor rashly censure their Actions, as knowing they may Act upon Reasons of State, which are not known to him, nor fit to be made Publick; and will not oppose his private Sentiments to the publick Wisdom of the State.

And as a good Subject, he is careful in his Place and Calling, to maintain those Liberties and Immunities which are legally and justly due to the People; and will not basely through Cowardise or Bribery, betray them to an Arbitrary Power. As a good Servant will carry it, as he ought, not only to his Master, but also to his fellow Servants; but herein he is careful to do nothing tumultuously, but according to Law, and Ancient Custom, with peace and quietness; so that if any disturbances arise, they may not lie at his Door; that Judgment may run forth like a River,

and

and Righteousness like a mighty Stream, and no rushing noise arise by interrupting the free course thereof.

He doth truly Honour, but not Idolize Rulers, gives not that Fear, Trust, Honour, and Adoration to them, which are due to God alone; and as Men of Wisdom, in high Place, affect not vain Applause, and to have their Persons in Admiration above what is meet, (as we Read of some of the Heathen Emperors that they affected Divine Titles and Worship;) so a wise Subject, who truly Loves and Honours the Prince, will not spread a Snare for his Feet, by flattering Encomiums and Deifying Venerations; as when the People shouted to *Herod*'s Oration, *It is the Voice of a God, and not of a Man*; it proved in the issue no honour nor kindness to him.

Again, He will not be found in any wicked Conspiracies against Lawful Governours, and abhors those Principles, which justifie the Lawfulness of Killing and Assassinating Princes upon the account of Religion, or any account whatsoever; but thinks himself obliged to detect and discover them, when they come to his knowledge: neither will he publish false News, or invent, or scatter Seditious Libels, in design to exasperate the Minds of People, and disturb the peace of the Nation.

Lastly, A good Christian Subject judgeth himself Obliged continually, to Pray to Almighty

mighty God, for the Peace and Welfare of the place where he dwelleth, and of the Civil Government under which he is protected, that he may live a peaceable Life, in all Godliness and Honesty; and will take heed of that Sin and Wickedness, which bring down the Judgments of God upon a Nation: And to speak truly, to be a right Subject, requires a Man to be a true Christian: As *Constantine*, or rather *Constantius*, is said once to make tryal of his Servants, by such a Test, saying, *Qui in Deum, etiam in Imperatorem, perfidi essent.* Sozomen, *Lib.* 1. Cap. 6. They who are perfidious to God, will not be true to their Prince.

Thus, I have run briefly through many particulars, and given the World a short Taste, what Christianity is, and if it run in the Truth and power of it, through Men, in all Degrees, Ranks, and Relations, it will make us an happy People in this World, and that which is to come.

The Nation I know, hath been sadly divided, and in this woful State, that one part of the Nation hath thought it their Interest to destroy the other; and the foolish Names whereby we have distinguisht Men, proclaimed our Folly to the World, and argued the displeasure of Heaven against us.

By many years Experience it is made evident, That there will never be Peace and Settlement in the Nation, if we do not somewhat Conde-

Codneſcend to one another; and 'till there be ſome Settlement, Trading will decay, Induſtry will be diſcouraged; we ſhall have Breaking upon Breaking, and Men will not dare to truſt one another; and the Revenue of the King will ſuffer in the End. I find moſt Men ſatisfied in the Model and Frame of our *Engliſh* Government, Diſſenters, and all for the moſt part, and can ſwear Allegiance to it, unleſs a few odd People, who ſcruple all Oaths: And I believe after this unhappy, and threatning Storm of the Papiſts, is now as we hope blown over, and the Providence of God ſo eminently appeared in the ſudden ſcattering of it, mens Minds are much diſpoſed to quiet and ſettlement, eſpecially ſince their Majeſties acceptance of the Regal Power, and the Concurrence of the Lords and Commons therein; And is it not a brave ſight to ſee all ſorts of People to follow their ſeveral Vocations, without Diſtraction and Trouble? The Countrey-Farmer improving his Land and Stock, and paying well his Landlord: The Plowman following his Plough, the Carter to go Whiſtling by his Horſes ſide, the Shepherd with his Dog attending his Sheep, the Shoomaker ſitting at his Laſt, the Taylor upon his Board, the Weaver at his Loom, the Smith at his Anvill, the Trades-man buſie in his Shop, and the Merchant exporting, and importing, to the enriching of the Nation? To ſee no leading into Captivity, no complaining

ng in our Streets; but Mens Swords turned into Plough-shares, and Spears into Pruning-hooks; to which I may add with the Psalmist, as the Conclusion of all, *Happy is that people, who are in such a Case, yea happy is that people whose God is the Lord.* Psal. 144. *ult.* v.

But if War should arise, I hope it will not continue long, and the Ancient Proverb made good, *Bellum in Angliâ non senescit*: And that it will soon issue in an happy Peace. And nothing is likely more to shorten it, than a firm Union amongst our selves. *England* being compared by the Historian to a great Animal, that will not dye until it Kill it self.

Of Right Christian Worship.

I Call it *Christian*, to distinguish it from *Jewish*, *Mahometan*, Pagan, or any false Worship. That Worship which Christ hath appointed for his Church under the New Testament; this I call Christian, which I touch'd upon before; this Worship is either External, or Internal. External consists in the Ordinances appointed by him, wherein the outward man is concerned.

As all Nations have some outward Rites, Modes and Forms, which they use in their Worship, besides the Worship of the inward Man.

God

God appointed such for the Church of the Old Testament, and Christ hath appointed some for the Church of the New: But hath laid aside those many Figures and Shadows and significant Ceremonies, which clouded the Old Testament-Worship; intending a more spiritual Worship for his Church in its adult State, conversing more immediately with the heavenly things themselves, and so nearer resembling the Worship of Heaven. And intending to give more of the help of his Spirit, hath provided fewer sensible helps in his Worship:

And because he went out of the World before the Gospel Church and Worship were fully established, he sent forth his Spirit to direct his Apostles herein. And we may observe,

1. *How* they make no mention of the Blood or Flesh of any Beasts or Fowls to be offered in Sacrifice; or of Flower, Wine, Oyl, Incense, *&c.* as were used under the Law, to be used in the New Testament-Church.

2. *Neither* do they mention any Altar of Earth, Wood, or Stone, to which the Ministers of the New Testament, are to approach in the Service of God, as the Priests were appointed under the Law.

3. *Neither* have they given notice of any one general Place that is appointed for his People to assemble in, as the *Jews* did at *Jerusalem.*

4. *No*

4. *Neither* do they mention any particular Times, or ſtated Days, Months or Years, to be obſerved for ſolemn Faſts, or Feſtivals, as God appointed under the Law: Or any of the Jewiſh Sabbaths, but only that of the Moral Law, changed from the Seventh to the Firſt day.

5. *Neither* did the Apoſtles give Order about Conſecrating of Temples, and Worſhip therein; whereby it might be the more acceptable to God, for the Places ſake, as it was under the Law, or preſcribed the Forms or Dimenſions of any ſuch Temple, or Temples, as it was then.

6. *Neither* have the Apoſtles mentioned any thing about Muſicians, and Choriſters by Office, or Singers, or Players upon Inſtruments of Muſick, as the Law required.

7. *Neither* have they left any thing upon Record about the Confining of the Inſtituted Worſhip of God to any particular Family, Seed, Countrey, or Nation, as it was under the Old Teſtament; when the Ordinances of Gods Worſhip were the *Inheritance of the Houſe of Jacob*, Pſal. 47. 4.

8. *Neither* have they told us of any High-Prieſt, or Prieſts on Earth, for the Goſpel-Church, to whom the People are to preſent their Services, or Goſpel-Sacrifices, that through them they may be preſented with acceptance to God, as under the Law. Neither

have they appointed Saints or Angels, or the Virgin Mother in Heaven for such a Work.

9. *Neither* have the Apostles left any Directions about Garments and Vestures, that the Ministers of the Gospel are to wear in their publick Ministry and Service of God, as God appointed to the Priests under the Law.

10. *Neither* have they left any Order about outward Washings, Cleansings, and Purifyings, to fit Men to approach to him in his solemn Worship, as was required under the Old Testament. These things, and many more hath our Saviour left out in the New Testament-Worship, that were required under the Law; so that to return to these, is to go back to *Judaism*, and to the Bondage and Yoke of the Law, and not to stand fast in the Liberty wherein Christ hath set us free: And can any imagine that Christ laid these aside to make Room for Men to introduce others in their stead? But for his Gospel Worship and Worshippers,

1. *He* hath appointed publick Assemblies for his Disciples, to meet together for Worship, in all Places and Nations where they do reside, and not to satisfie themselves in their private Devotions, or Family-Worship, *Heb.* 10. 25.

2. *He* hath appointed them not only to meet together, but to incorporate themselves into an orderly Body, and Society, for their mutual

mutual Edification, Comfort, and Establishment, as was practised in the first Gospel-Converts, by the Appointment and Assistance of the Apostles.

3. *He* hath appointed in these Assemblies his Word to be Read, Expounded and Preached; Baptism and the Lords Supper to be administred, Prayers and Thanksgiving for all Men, and Psalms to be sung for the Praising of God, and Collections to be made for the Poor, as there is occasion; that they might be Nurseries of Charity, as well as Piety; and Discipline to be Administred for the preserving the Churches Peace and Purity; as it was in the Church of *Corinth*, against the Incestuous Person; which makes it necessary that Churches should be fixed, organized Bodies, and not loose Assemblies.

4. *He* hath also appointed a Ministry for his Gospel-Church, to administer the Ordinances of his Worship, and to preside in all their Assemblies, to be chosen and approved of by themselves, and to be set apart to their Office by solemn Ordination. And hath left upon Record their Qualifications necessary to their Office, and the Provision that is to be made for their outward Maintenance, and many Motives and Encouragements to their Work and Labour.

5. *He* hath reserved to himself the sole Headship in all these Gospel Churches, and not appointed any one visible Head under himself;

that ſo all Ordinances may be adminiſtred, and all Church Power executed immediately in his own Name: having left his Promiſe with his Churches to be with them to the end of the World, and that *Wherever two or or three meet together in his Name, he will be in the midſt of them.* The High-Prieſt under the Law, Head of the Church of *Iſrael*, being a Type of this Headſhip of Chriſt over the Goſpel Church; which the Apoſtle ſpeaks of, *Eph.* 4. 5. *One Lord, &c.*

6. *He* hath left with his Goſpel Churches his Rule in the New Teſtament, to be obſerved by them for the way of Worſhip; which therefore they ought to ſearch out, and cleave unto; and hath not left the ordering or altering it to the Will of Men; ſo as to make any thing the Worſhip of God, or any part of Worſhip, which is not appointed by him. Neither do we find appointed by him any one Church, to be as a Mother-Church to others, and to which they are ſubordinated, and to receive Rules and Directions from, in their Faith, Worſhip, and Practice, or to make their Appeals unto.

Neither do we find that he left any ſtated Liturgy for the Goſpel Church, or appointed his Apoſtles to frame one; only general Directions for Prayer in the Lords Prayer, when his Diſciples deſired him to teach them how to pray.

And as for ſuch things in Goſpel Worſhip

where

wherein he hath left no particular Rule, there are general Rules laid down by the Apostle to be observed in it.

1. *That all things be done Decently and in Order*, 1 Cor. 14. *ult.* For the Gospel-Worship being to be set up in all Nations, no particular Rule can agree to all herein: For that is Decent in one place that is not so in another, and orderly in one Church that is not so in another, and at one time that is not at another; And the Light of Nature, which is part of Christs Law, and the Custom of the Place, and the Christian Wisdom of each Church, especially of their Pastors, and Teachers, are to guide them herein: In which things nothing is to be imposed as an Act of meer Dominion, but upon grounds of Reason and Judgment: And nothing that may savour of Pride, Pomp, and Vanity, not becoming the simplicity of the Gospel.

2. *That all things be done to Edification*; 1 Cor. 14. 26. So that whatsoever is introduced into the Worship of God that tends not to this, is forbidden by this General Rule; whereby all such Ceremonies that are meerly Arbitrary, and such Practices which hinder Edification, are to be excluded.

And each particular Church is best able to judge in this Case, what may be best for their own Edification: And what is thus judged, is no longer to be accounted as a thing meerly indifferent. And the Apostle himself conformed to this

Rule, saying, *All things are lawful for Me, but all things edifie not.* 1 Cor. 10. 23. And advised all Churches to manage all their Church-Ministrations to this End.

3. *That all things be done without Offence*, 1 Cor. 10. 32. Which Rule respects things Circumstantial, and not Essential in Worship: And just occasions of Offence, and not groundless Exceptions, and things disputable rather than such as are clear and plain, and the direct Commandments of God. About these things the Apostle requires Christians to be tender in giving Offence one to another, and hereby to walk charitably; for to offend against the Law of Charity, is to offend against one of the greatest Laws of Christs Kingdom: And hereby, by giving offence, a Brother may stumble, fall, and perish, for whom Christ died, *Rom.* 14. 15.

Though no Offence to Man can supersede our Obedience to the express Command of God; yet we ought to forbear sinning against a Brother, whenever it may be done without sinning against God: Though one Mans Liberty is not to be judged by anothers Conscience; yet in things not necessary, we are to have respect to anothers Conscience as well as our own.

4. *Let every Man be fully satisfied in his own Mind.* Rom. 14. 5. Which General Rule forbids practice in Religion with a doubting Conscience; whereby, that may be lawful to one which is not

not to another, and sinful to one that is not to another: As to eat Flesh might be sinful to one, and not to another; and so keeping of days, as the Apostle argues, *Rom.* 14. whereby Christians should be tender of forcing their own Sentiments, especially in doubtful things, upon anothers Conscience.

5. *Abstain from all Appearance of Evil*, 1 Thes. 5. 22. Many things may in themselves be lawful, yet not to be practis'd when they carry an Appearance of Evil. Religion may be scandaliz'd, and real Evil encouraged, by that which is not a real Evil, but only hath an Appearance of it: As to sit at meat in an Idols Temple, was not evil in it self (for an Idol is nothing, and the Sacrifice offered is properly nothing, that is, no Sacrifice) but it had an Appearance of Evil, to him that had not that Knowledge; and therefore the Apostle doth forbid that practice, 1 *Cor.* 8. 1 *Cor.* 10. 14. and requires them to flee from Idolatry in that Shew and Appearence of it; and so those Ceremonies in Worship that are abused to Idolatry, should be laid aside rather than others, because they have an Appearance of Evil: I know what is answered, that they may be used where the Superstition or Idolatry of them are declared against. But I am confident that the Primitive Christians would not have put Incense into the Fire of the Sacrifice offered to an Idol, thô they might have had Liberty to declare against the Idolatry of it:

Nor the three Children bow to *Nebuchadnezzar*'s Image, tho they might have declared againſt the Idol. And the Apoſtle forbids eating meat in the Idols Temple, thô it was not thought that they were Idolaters who ſat there, or practiſed Idolatry. God forbad the *Iſraelites* when they came into *Canaan*, to ſymbolize with the Cuſtoms of the Heathen, tho in themſelves not evil, becauſe they had an Appearance of Evil; and their minds thereby might be the ſooner reconciled to the Evil it ſelf. Superſtition is very catching, and therefore the occaſions of it are dangerous; which made *Hezekiah* break in pieces the brazen Serpent, when abuſed to Superſtition, 2 *King.* 18. 4.

6. *The* laſt General Rule is: *Let all things be done to the Glory of God*; which though it be a General Rule to all the Actions of Mens Life, yet the Apoſtle applies it to things in themſelves indifferent in Religion, and the Worſhip of God; as about eating things offered to an Idol; 1 *Cor.* 10. 31. ſo that nothing ſhould be practis'd herein, but what may tend to this General End: And hereupon forbids the uſing of that Liberty that may offend anothers Conſcience, and cauſe him to fall, as that which would not be to the Glory of God, *v.* 32. yea, whatever it is that offends againſt any of the forementioned Rules, is not for his Glory. And this General Rule well obſerved, would direct Chriſtians much in the managing

ſuch

such Circumstances in Religion, where there is no expres Rule or Institution; and limit all Governours from imposing such things in Worship, which tend not at all to the Glory of God.

And tho I know 'tis not well possible to answer all Scruples particularly, which may be made about Christian-Worship; yet I believe these General Rules well observed, would make Peace with all judicious, and sober Christians. And I easily grant, that the Gospel Church is left more at Liberty in Circumstances of Worship, than the Jewish Church, as about Times and Places, and Postures, *&c.* Christ intending a more spiritual Worship in these dayes, hath not tyed us up to the Observation of every minute Circumstance belonging to it, or appointed any outward Pomp and Splendor therein, as in the Temple-Worship of the *Jews*, seeking now a true spiritual Worship.

And as for that General Rule which some assert in this Case, that what Christ hath not forbidden in his Worship, humane Authority may Command, and what he hath left Indifferent, may by Men be made necessary, I would wish all Protestants to take heed of urging it; for we know the evil use the Papists have made of it. Where, say they, are the use of Oyl, Cream, Spittle, Exorcisms, *&c.* forbidden in Baptizing? where is the use of Holy Water, when they enter their Temples, forbidden? where

where is Sprinkling the Head with Ashes forbidden? where is the use of Pictures and Images, as helps to Devotion, forbidden? And where is the Crossing themselves, as they do upon several occasions, forbidden? And much more of this kind is used by them. But we know our Saviour excused his Disciples from observing the Traditions which the Pharisees urged upon the People, though they were commanded by the Authority of the *Jewish* Church: Such as washing of Hands, Cups, Platters, which seem to be very innocent Ceremonies: And were such things as these only recommended, and not enjoyned, if they did no good, they might do no hurt; but when they are made necessary to Church Communion, and for not observing them, People are shut out of the Church, and the ordinary means of Salvation, the mischief is unspeakable. And let it be considered, when God under the Law required in Sacrifice either two Turtle Doves, or two young Pidgeons, whether any Authority in the Jewish Church or State might determine that which God left indifferent; but herein let the former Rules be observed.

And I shall conclude this Discourse, with adding a few Passages out of the late Author of *The Discourse of an Infallible Judge*: A Learned Divine of the Church of *England*.

"*There* is, (saith he) an easie and effectual "way of Curing Church Divisions, without "having a Judge of Controversies, nay without

"out

"out making all Men of a mind in every thing,
"which must never be expected in this World.
"And that is, not to make the necessary terms
"of Communion straighter and narrower than
"Christ hath made them; nothing but what
"is plainly revealed in Scripture, and is Es-
"sential to Christian Faith and Worship: For
"such matters most Christians agree in, and
"tho they may have some private Opinions of
"their own, this ought not to divide Com-
"munions, while they do not impose them up-
"on the Faith of others, nor introduce any
"new and strange Worship unto the Christian
"Church. *P.* 55.

Again, "If Catholick Communion be the
"Communion of the whole Catholick Church
"from the time of Christ and his Apostles,
"to the end of the World, which is but one
"Church, and the Apostolick Churches are the
"true measure and Standard of true Catho-
"lick Communion, then those Churches which
"are to this day in Communion with the Apo-
"stles, are in true Catholick Communion:
"And this Test we will stand by, *&c. p.* 78.

Again, In the same Page, "The Communi-
"on of particular Churches doth not consist
"in using the same Liturgies, or External
"Rites of Worship, if their Worship be a
"Right Christian-Worship, and agreeable to
"the General Rules of the Gospel. For eve-
"ry Church hath Authority within her self

"to

"to direct, and Model her own Wor-
"ship.

And therefore those that keep to the Apostolick Terms of Communion, cannot justly be charged with Schism. And these Rules observed would have prevented those Persecutions, which have bin in the Christian World, upon the account of Rites and Ceremonies, or some little difference in Religion. And this is all I shall speak about Christian-Worship in the External part of it.

And therefore shall next speak of it in the Internal part of it: Of which our Saviour speaks. *John* 4. 23. *The hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth:* But this is General; but more Particularly, he that worships as a Christian,

1. *He* Worships in the Faith of the New Testament, which is a Faith respecting Christ as already come; and not as yet to come, as the Faith of the Old Testament did. And he worships in greater assurance of Faith also; which the Apostle speaks of as proper to the New Testament; *Heb.* 10. 22. Christ having now actually Suffered, and the New Covenant sealed with his Blood, and ascended Heaven to make Intercession, as our great High-Priest. The Faith of the New Testament hath more assurance in it, wherein the Saints do worship and draw nigh to God. *Let us draw nigh with full assurance of Faith, &c.* Heb. 10. 22. *Let us come boldly to the Throne of Grace.* Heb. 4. 16.

Having

Having therefore boldness to enter the Holiest, Heb. 10. 19.

2. *He* Worships, not in the Oldness of the Letter, but in the Newness of the Spirit. This oldness of the Letter referrs either to the Ceremonial, or Moral Law. The true Christian worships not in the oldness of the first Covenant: He worships not in the Ordinances of the Ceremonial Law, bnt only in what was spiritually signified in them: His Incense is fervent Prayer ascending to Heaven, in the Fire of the Holy Ghost: His Peace-offering is hearty Thanksgiving: His Heave-offering is an Heart lifted up to Heaven: His Wine-offering, Joy in God: His Sin-offering is Repentance, Confession of Sin, and a Broken Heart: His Burnt-offering is his whole Body of Sin offered up to be destroyed: He keeps the Feast of Tabernacles by living as a Stranger upon Earth, and Travelling towards the Heavenly Countrey: He keeps the Feast of Passover in his worshipping and living without the Leaven of Hypocrisie and Malice in his Heart all his Days: His Washings and Purifyings, are the Sanctifyings of his Heart and Conscience: And his looking towards the Temple in Worship, is his looking to Christ herein. And this is one part of his worshipping God in Spirit and in Truth, and not in the Letter of the Ceremonial Law.

So also he Worships not God in the outward Letter of the Moral Law; that is, meerly by the force

force of an outward Letter without the inward Principle of a renewed mind: when the outward Letter of the Law ſtriking upon the natural Conſcience, carries a Man forth to Worſhip, without any love to the Duty, any life or delight in it, this is to worſhip in the oldneſs of the Letter, *Rom.* 7. 6. The Letter is ſaid to kill, *but the Spirit giveth life*; 2 *Cor.* 3. 6. So that all Worſhip in the outward Letter, without the Spirit, is dead Worſhip, and not truly Chriſtian.

3. The true Chriſtian Worſhip is, not to Worſhip in a Spirit of Bondage, but in a Spirit of Adoption: As the Apoſtle ſpeaks of Chriſtian Believers, *Gal.* 4. 6, 7. that *They were no more Servants but Sons*; ſo they ſerve not God in the Spirit of Servants, but of Sons: Not ſo much for fear of Wrath and Puniſhment, as love to pleaſe God, honour him, and enjoy him; which is the Principle that they act from. *Perfect love caſts out fear, for fear hath Torment*, 1 *Joh.* 4. 18. *And God hath not given us the Spirit of fear, but of power, love and a ſound mind.* 2 Tim. 1. 7. And to the ſame purpoſe, *Rom.* 8. 15. Chriſtianity brings not Men to Mount *Sinai*, where are Thunders and Earthquakes, Blackneſs, and Darkneſs, and Tempeſts; which made not only the People, but *Moſes* himſelf to fear and quake: And in this Principle of ſervile fear, did the *Jews* for the moſt part ſerve and worſhip God, which is not the proper principle of true Chriſtian

tian Worship. Though this Worship excludes not all fear of God, but requires it; *Let us have Grace to serve God with Reverence, and Godly Fear*, saith the Apostle, *Heb.* 12.28. A Reverential Fear of God, attended with an holy Modesty and Caution, as the Greek words import, ought to be found in all Christian Worship. He worships God as a Father, and with a filial fear suited to that Relation, but not with servile fear.

Μετ' αἰδοῦς καὶ εὐλαβείας.

4. *The* true Christian Worships God as a Redeemer in Christ; and so it is distinguisht from the worship of the Heathen, who worshipt him only as the Creator of the World. They worshipt and adored him, beholding the Characters of his Power, Wisdom, and Goodness in the Works of his Creation; but the Christian Worships and Adores him, beholding his Love, Mercy, and Grace, *&c.* manifested in the Work of Redemption: He worships God rather as he is in Christ, than in the Creatures. And the Heathen worshipping God in the Creatures, did lead them at last to worship the Creatures themselves, and so became Idolaters instead of true Worshippers; yea, the Apostle saith, *They worshipt and served the Creature more than the Creator*; Rom. 1. 25. They did not worship God in his Creatures, but divided their worship betwixt God and his Creatures, and the Creatures got the greater share of it. But none of this is Chri-

ſtian worſhip: The Apoſtle gives account how he Worſhipt God, 2 *Cor.* 1. 3. *Bleſſed be God the Father of our Lord Jeſus Chriſt*, &c. And *Eph.* 3. 14. *I bow my Knees to the Father of our Lord Jeſus*: And the Worſhip performed by the Elders, and Angels, and all Creatures, that we read of *Rev.* 5. 13. is directed to him that *Sits upon the Throne, and the Lamb*, even that Lamb that hath Redeemed his People by his Blood.

So that the Right Chriſtian Worſhipper looks at God as in Chriſt, and as manifeſted in the Work of Redemption. And ſo beholding him, is inwardly acted and moved thereby to Adore and Worſhip him: The true Principle of a Chriſtian.

Laſtly, The true Chriſtian Worſhipper worſhips in Humility of Mind: The Chriſtian Religion ſo clearly ſhewing man, above all Religions, his loſt and wretched State in his Fall, and that he hath all his Righteouſneſs, Life, Strength and Hope in another, out of himſelf. It teacheth him to worſhip in Humility: As the twenty four Elders worſhip, falling upon their Faces, and caſting down their Crowns before the Throne, *Rev.* 4. 10. A Repreſentation of right Goſpel-worſhip; which Chriſt therefore would have dreſt up in a decent plainneſs, that it might be performed in Humility, and not in Oſtentation.

Thus we ſee what is the Internal part of Right Chriſtian-Worſhip: Not that it doth not

not require also the humble Gestures and Adorations of the outward Man, which was practised in the Old Testament, and ought to be also in the New, and was practised by Christ himself; and the Light of Nature did lead the Heathens to it in their Worship: And the Christian Religion excludes none of the Principles of the Light of Nature. But that worship which is more strictly Christian, is worship in Spirit, from an Evangelical Principle, and according to the Laws and Institutions of the New Testament.

Neither doth this Religion exclude publick Oratories, Temples, or as we call them, *Churches*, for publick Worship, or any convenient places appropriate thereunto. The Light of Nature, and the forementioned Rules of doing all things Decently and to Edification, in the worship of God, doth direct to them; but to think that the Place makes the worship acceptable, is no Christian Principle, as having no holiness in it, like the Jewish Temple, and under no such Institution. For that Temple was figurative both of Christ and the Gospel-Church: So that God hath his Temple still, his Visible Church, as the Apostle tells the *Corinthians*, *Whose Temple you are*: And as that Temple of *Solomon* had its outward and inward Court, so it is now: Some who worship in the outward Form only, which are the

outward Court given up to the Gentiles or Paganizing Christians, and are that Temple where the Man of Sin sits, and which God regards not, and will not have it measured: And others who worship God in Spirit, and are the inward Court, and the true Temple and Altar, measured by the line of Gods Sanctuary, and where Christ doth sit and walk. And was this Spiritual Worship more regarded, I believe we should not contend so much about the Ceremonial part; which when it is forced upon Men by Fines and Penalties, it looks more like Antichristian than Christian Worship.

Of the English PARLIAMENT *considered as* Christian.

I should not have added any thing upon this Head, but that the present juncture of Affairs makes it seasonable, we having at this Time a Parliament Assembled, not only of Christian Men, but of Protestants, which profess Reformed Christianity: And by a wonderful and unexpected Call brought together, and in a critical Time, when the Nation was in an Agony of Fear, Distraction and Danger. How welcome are Physicians to a Distempered, Dying Patient, who both know the

the Malady, and have Skill to recover him! Such we hope this Parliament to be to *England*, consisting of so many Eminent Worthies, freely chosen, and freely debating, sent from all parts of the Nation to Consult our Cure. And seeing that I have ~~bin~~ *been* treating of the Christian Religion, in the Excellency and Influence of it, we cannot but expect its Eminent Influence upon that great Assembly: And that true Christianity will be in the Chair, and preside in all their Votes and Debates.

I do not presume to be capable of giving any Advice to those Honourable Persons who are every way so far above me. All I shall presume unto, is only to lay before them such things which they already know, and present them in a fresh view to their Minds, and that only in *Hypothesi*; and only according to the Laws of Christianity, and not the Rules of State-Policy.

Our *English* Parliament, we know it to be the Supream Court of the Nation, *England's Sanhedrim*, and the Kings great Council, of ancient Constitution; acknowledged and maintained by successive Princes both of the *Saxon* and *Norman* Race for many Generations. It is the Epitome of the whole Nation, who are all here either present or represented. It is the Fountain of Justice, the *Ne plus ultrà* of Contro-

verſie. It is the Bulwark of its Defence, the Healer of its Breaches; the united Reaſon, Wiſdom and Counſel of the whole Kingdom. It is the true Ballance of our *Engliſh* Government, holding the Scale even betwixt a *Turkiſh* Tyranny, and Republican Democracy, or betwixt Arbitrary Government and Popular Anarchy; yea, I may ſtyle it, a brief Model of the whole Univerſe: wherein the King may be conſidered as *Regent* in both Houſes; the Peers as the Planets compaſſing him about; who as they receive the Splendour of their Honour from him, ſo they reflect it back again upon him, in their Loyalty, and Allegiance to his Perſon and Government. The Houſe of Commons is as the middle Region, which by its Coldneſs doth Temper and Moderate the Influence of the Superior Luminaries, that the Earth of the Common People may not be Scorched by it. The wholſome Laws here Enacted, are as Rivers that Run forth to refreſh the whole Land. And it ſubſiſts as the Univerſe, by the Unity of its Parts, and breaks in pieces by Diviſion. And as Natural things are formed by the Communion that is betwixt the Superior and Inferior World; ſo things Political, by that Communion which is betwixt the two Houſes of Parliament.

But who is a right qualified Member of this great Aſſembly? He that would deſcribe him, may

may have the easier Task, by having the Instances before him hereof, in the many eminent Worthies now met together in this present Parliament.

First, He is one who sits in the House by a just Right, either by the right of Birth and Peerage, as the Lords, or by a right of a free Election of the People in the Majority of their Votes and Suffrages, as the Commons. But yet, as he is a Christian, he takes notice of the Providence of God in calling him to this Publick Service.

Again, He is a Man not Acted by Ambition, cometh not thither meerly to assume Honour to himself, but to do some publick Good to the Nation, and Service to his Country, which he accounts his greatest Honour, which is a temper becoming Christianity.

He sits in the House with a mind free from Prejudice, both with respect to Causes, and the Persons of all Men; and gives up himself to the conduct of Reason, Equity, and Conscience, in all his Votes and Debates, that he may not justly wrong any Man; as becomes a Christian.

He is not pertinacious in his own sentiments, and overweening his own Parts and Wisdom

above other Men; but is more ready to hear than to ſpeak, and will ſubmit readily himſelf, to Men of greater Judgment and Experience than his own, and in Honour will prefer another before himſelf; as becomes a Chriſtian.

He looks not on himſelf as a private Perſon when he ſits in that great Aſſembly, and therefore lays aſide the conſideration of all private Intereſts when they ſtand in Competition with the publick Good, that he may Faithfully diſcharge both towards God and Man, the publick Truſt that is in his Hand; As becometh an Engliſh Senatour, and a Chriſtian.

He will not ſuffer himſelf to be tranſported with Heat or Paſſion, whereby his Judgment may be blinded, and his Speech precipitate and provoking, but hath that Command over his own Spirit by the Dominion of Reaſon, and the Grace of God in his Soul, whereby he can either be Silent and not Speak, or elſe can Speak with that Sedateneſs and Sobriety, as becomes a Chriſtian.

He is aware of the great Miſchief of Extreams, and therefore ſeeks to have all things carried on in that Aſſembly with that Decorum and Moderation, which may be moſt ſafe and ſatisfying to the whole Nation; whereby

whereby he seeks to prevent Divisions, and to promote Union; As becomes a Christian.

He Acts not in the House for the interest of a particular Party, but hath regard to the whole Community, and will not be a respecter of Persons for Interest, Friendship, or a private Design, not becoming a Christian. And will rather widen than narrow the Protestant Interest, to strengthen it against Popery; As becomes a Protestant Christian.

He doth not so much consider which is the Strongest side, and most likely to Prevail, but where Justice, Equity, and the Interest of true Religion do preponderate; aiming not so much at the securing himself, as saving the Nation. And if he cannot do the Good he would, he will do the Good he can, both for the Honour of God, and the Welfare of the Nation, as becomes a Christian.

If there be Differences in the Nation, either upon the account of Religion, or Civil Liberties; as a State-physician, he will rather seek to have them Healed, than to be made Wider and Incurable; and endeavours if it may be, rather to have the Flesh cured, than the Limb to be cut off; shewing herein the true Spirit of Christ, and of a good Christian.

He is careful to Maintain the just Priviledges of Parliaments, and the Ancient Bounds and Land-marks of the Nation, as a true *English* man. And also to give unto *Cæsar* the things that are *Cæsars*, in maintaining the due Power, and Prerogative of the King; whereby he approves himself to be a Man who both Fears God and Honours the King; As becomes a Christian.

He is one who can discern both Time and Judgment, and considers not only what is Just or Lawful in it self, but what is most Proper, with respect to the present State of the Nation, and the juncture of Affairs both at Home and Abroad; and accordingly will Act, either in making New Laws, or Repealing the Old, when the State of the Nation is Altered, and the Reason of the Law is Ceased. And will in a good sence καίρον δεκέυειν, as the Apostle speaks, and take the Advantage of the Season for the doing of Good, as becomes a wise Christian; not knowing whe- it may ever again return into his Hand.

He is one who hath respect to Posterity as well as the present Generation; and will take care for the future Age, that no oppressing Yoke may be entail'd upon the Necks of those that are to come after, by leaving any such Laws Unrepealed, or by making any such New

New Laws, which may have a bad effect upon the following Age, and which may affect his own Posterity, as well as others. To foresee an Evil, is left by *Solomon* as the Character of a prudent Man, which may now be styled, of a wise Christian. *Prov.* 22. 3.

He is careful to provide supplies for the King, both sufficient and speedy, as the Honour of his Government, and the Affairs of the Nation may require; that some parts of Mens Estates may be Sacrificed to the preservation of the whole: And yet he is merciful to the Peoples Purse, not to impose a burden that is either Unreasonable or Unnecessary: By which mercy he Acts as a true Patriot of his Country, and as a Christian.

He gathers Wisdom from the experience of former times, wisely considering the Rocks that others have Split upon, that went before him; that he may Steer his present Course by other Measures, and take timely warning; and will not follow any evil Steps, but avoid them; As becomes a Christian.

He is Careful and Vigilant, as a publick Watch-man, to discover the Nations Dangers, either from Abroad or at Home; either such as are before his Face, or such as lie in Ambush

buſh behind; and will be diligent to make ſpeedy Proviſion againſt them, leaſt by delay they prove invincible. And he will not be diverted by ſecuring ſome Mens particular Cabbins, from attending the ſafety of the whole Veſſel from Wrack and Ruin. He conſidering the Truſt that is in his Hand, he makes Conſcience to diſcharge it as becomes a Chriſtian, that no ruins which may poſſibly come, may lie at his Door.

He takes notice both of Perſons and Things that obſtruct the courſe of Juſtice in the Nation, and have been injurious to the Liberties, Peace, Wealth, Strength, and Security of the Kingdom, as its proper Grievances: That ſuch Things may be removed out of the way, and ſuch Perſons who have been violators of publick Juſtice, may be made exemplary, tho' hitherto eſcaped, and ſuch who have ſuffered wrong may be recompenſed. Which as it hath been the practice of our *Engliſh* Parliaments, ſo it is agreeable to the Rules of true Chriſtianity.

He ſtops his Ears to Pernicious Counſel, ſhuts up his Hand againſt taking Rewards to pervert Juſtice, to wrong the Innocent, or to make his motions Eccentick from others, to promote a private deſign. He is alſo diligent to attend his publick Duty, and will not

t be found Absent when the publick Affairs quire his Presence: And will Subordinate s private Concerns to the common Good.

And will not be diverted by Ease or Pleasure om putting his own Hand to the Oar, to eer the Vessel to the right Port. Consider-g, that the known Rule of *Hoc agere*, doth well respect Civil Affairs, as the Duties of hristianity and Religion towards God.

If the Affairs of the Nation be Urgent and ressing, and its Dangers Eminent, he useth uble Care and Diligence. He well knowing, at the Patient may Die by the Physicians de-ys; and the Vessel sink, by the Leak suffered o long; and the Fire be past Quenching, r want of timely prevention. And the say-g of *Solomon* may in this case be verified; *e that is Slothful (or Remiss*, Heb.) *in his Work, Brother to him that is a great Waster*, Prov. 18.9. nd that of the Poet,

——— *Serò Medecina paratur,*
Cum mala per longas invaluere moras.

The Medicine is too late at length,
When the Disease hath gotten strength.

He is also more particularly concerned a-out Religion, and the Service and Honour of God;

God; that true Piety may be Protected a
Encouraged through the Nation, and th
open Vice and Wickedneſs may be ſuppreſs'd
and that good Laws may be made, or exec
ted for that end; and eſpecially, that go
Miniſters may be encouraged, and good Preac
ing may abound in the Nation, and a mai
tenance to ſupport it, whereby the Prote
ſtant Religion may be ſecured, good Know
ledge may encreaſe, and the People not le
in Ignorance to be ſeduced to Popery, o
drawn aſide to any moral Impieties, whereb
he gives to God, the things that are Gods
And he that is thus Concerned, I am ſure h
Acts like a good Chriſtian, and to the Intereſ
of Chriſtianity: And the Line I have bee
drawing, effectually reacheth to him. And a
he knows the Eyes of the Nation are upon
the Parliament, whom they Truſt; ſo much
more the Eyes of the Omniſcient God, be-
fore whom all the Gods of the Earth muſt
ſhortly appear.

And as the Nation hoth now the Bleſſing of the Conjuction of a Proteſtant King and Queen in the Throne; and as we hope and deſire, an Hearty Conjuction of both Houſes of Parlialiament with them; ſurely then, no Conjunction of the moſt Benigne Stars in the Heavens (according to the Rules of Aſtronomy) can be eſteemed ſo Auſpicious as

these Conjunctions, to the flourishing Estate these Nations.

I have nothing further to add, but to gg Pardon for this Boldness, and the Ac- tance of my good Intentions, both as a ristian and an English-man.

Of the Christian Souldier.

I Shall draw my Line a little further; from Men of Peace, to Men of War; from the urt to the Camp; from the Persons who sit Councel, to those who March in the Field; ecially considering our present times, where- we hear of Wars, and Rumours of Wars: a we see them come to our very Doors. It uld be a Mercy to the World if there was need of Souldiers; But when there is, it y be Mercy to have them; especially such, o are good Christians, as well as good uldiers. It was one of the Judgments threat- d to the *Jews*, that God would remove from em, *The Mighty man, and the man of War; Captain of Fifty, and the man of Eminent untenance*, Isa. 3. 2, 3.

And

And now when Antichristian Armies a round about us, and dangers Threaten us every Side; it is time for the true Ch stian Souldier to gird on his Sword, a stand upon his Guard; for the Conteſt no with us, ſeems to be betwixt Papiſt and Pr teſtant, true and falſe Chriſtianity; or pa ticularly, betwixt the *French* and *Iriſh* Papi and the *Engliſh* and *Dutch* Proteſtants, a their Allies. And as the *Iſraelites* carried t Ark of God along with them into the Fiel that they might have good ſucceſs in Battl ſo true Chriſtianity will not a little tend the ſucceſs of the Army that is influenc'd it; and therefore it is deſirable it may atte the Camp alſo, and that not only in the Pr feſſion, but Practice too.

Now this Chriſtian Souldier,

Firſt, (which is to be ſuppoſed) He is o whoſe Conſcience is perſwaded of the La fulneſs of Chriſtians to take up Arms. So have denied it; as the *Manichees* of O and ſo do ſome ſtill at this Day; but ſu ſcruples and ties upon the Conſciences of m may be very injurious, in this time of pu lick diſtreſs and neceſſity. Our Saviour inde forbids private Revenge, and requires patie

Sufferi

uffering for private Wrongs in the case of erſecution, and bad *Peter* put up his Sword, ut no where declares the Unlawfulneſs f all War. We know how God trained p the *Iſraelites* in Martial Diſcipline, Com-anded, Commended, Aſſiſted, and Bleſſed their artial Enterprizes; tho' private Revenges ere then Unlawful as well as now; but Na-ional War in a good Cauſe was Lawful then, nd ſo it is ſtill. When the Soul-iers came to *John* the Baptiſt, he ids them uſe no Violence, *&c.* but equires them not to lay down their Arms. When *Peter* Preached to *Cornelius* the *Centu-ion*, and Converted him to the Chriſtian Faith, e Baptized him, but required him not to ay aſide his Sword and Military Office, *Act.* 10. s not our Saviour neither, the other Centu-ion mentioned *Matt.* 8. *Luk.* 3. 14.

And we read of Chriſtian Souldiers called he *Thundering Legion*, in *Aurelius* his Roman rmy. And when *Tertullian* in his *Apology* or the Chriſtian Religion, pleads, That they ray'd for the *Roman* Empe-ors, and that their Councils nd Armies might be proſpe-ous; ſurely he did not think ll National Wars Unlawful. And though e ſpeaks againſt the Uſe of their Idolatrous Crowns and Garlands, in his Book *De Coronâ militis*, *Exercitus fortes, Senatum fidelem, &c.* cap. 29.

militis, yet not the Use of the Sword in War.

And the light of Nature doth teach all Men yea all Creatures Self-preservation; and Christianity doth not extinguish the Light and Laws of Nature; and hereby Christian Common-wealths will be more exposed than any other. So that this is supposed of the Christian Souldier; for being a Christian, he will not practise what is not allowed by the Laws of his Religion.

Again, He looks upon his Employment not only as Lawful but Honourable, the Honour of most Noble Families being raised first in the Field; and therefore seeks to put on that true greatness of Mind, whereby on a right principle, he can look upon Dangers and Difficulties so below him, as that he is able to Encounter them.

Further, He hath a general Satisfaction, at least, of the justness of his Cause. Tho' he knows not the secret Councels and Reasons of State, or of every particular Command, which may not be fit for him to know; yet he believes in general, that the War he ingageth in, is not upon any wicked design, meerly to satisfie the Ambition or Revenge of Men, but for the defence of Liberty, Property,

perty, or true Religion, againſt ſuch who do invade them. For what is not of Faith is ſin, is a *General* Rule in the Chriſtian Religion.

He will not make uſe of his Sword for any unjuſt Violence, either to Mens Perſons, Goods or Eſtates, or to uſurp that which is not his own, becauſe he hath power in his hand, but is Content with his Wages, and makes no Mutiny: And the Power of his Sword is under the reſtraint of his Conſcience, and Religion.

He will be faithful to his Cauſe, and his Prince, that intruſts him with the Sword; And abhorrs to be treacherous and perfidious, as that which is below a Man, much more a Chriſtian. For as the Heathen did deteſt it, ſo they honoured Fidelity even in an Enemy: And if in any thing he is diſſatisfied, he will rather lay down his Arms, than uſe them in Hypocriſie, and Treachery to the Power that doth both pay and truſt him.

He counts not his Life dear that he may ſerve his Countrey, the Welfare of the Nation, and the Publick good: He knowing that he was not born for himſelf, and that his Strength, his Spirits, his Skill and Life are well improved when they are Sacrificed to the good of Mankind, eſpecially in any

Christian Service, either at Home or Abroad. And that he may pay a Tribute to God, the King, and his Countrey, when he pays his Tribute to Nature.

And seeing that Courage is necessary to his Warfare, and that it is the gift of God; he looks up to Heaven for it, that he may not turn back in the day of Battle, and by base Cowardise betray his Cause, open the way to a destroying Enemy, and expose or disparage himself: Having in his Thoughts the Speech of *Joab* in the Head of his Army, *Be of Good Courage, and let us play the Men for our People, and the Cities of our God, and the Lord do that which seemeth him good*, 2 Sam. 10. 12. True Christian Courage.

He knows he carries his Life in his hand, when he goes forth to War, and therefore doth intrust it in the hand of that God who gave it him, and hath appointed its Bounds; And he knows that God can as well preserve it abroad as at home, in the Field as in the Chamber; and being in his way, he may hope for Gods Keeping and Protection over him in his Warfare, as well as in any other Employment: And if an easie Death be desireable, those that are Slain in the Field have commonly the advantage of those that die in their Beds.

He

He trusts not in his own Strength, Skill or Courage, or in the Numbers of Horse or Men; but he knows, as a Christian, that Victory is in the hand of God: And therefore after the best improvement of Martial Skill, and notwithstanding all advantages that are before him, he makes the Lord his only trust, and commits all Successes into his hand, as becomes a Christian.

He is content in the Station wherein he is set; whether in higher or lower Command, or under Command; and is careful to be found in his proper Duty, and discharge of the Service of the place he stands in; whether of Commanding, or Commanded; that there may be no breach upon Military Order, or through the Irregularity of any one Wheel, the motion of the whole may be discomposed, and prejudiced: And to be content and diligent in our own Place and Station, is, we know, a Rule enjoyned in Christanity; and if he desires after an higher Station, he seeks to raise himself to it, by his Courage and Faithfulness in the place where at present he stands.

He is willing to deny himself in his outward Accommodations, and to endure hardship in the attending his present Warfare; and especially when the Cause of Liberty and Religion is in Jeopardy: In which Case he saith with that brave Man *Uriah*, *The Ark*, *and Israel*, *and*

Judah abide in Tents, and my Lord Joab, and the Servants of my Lord are Encamped in the open Field, shall I then go into my House to eat and to drink, and lye with my Wife, &c? When the publick *All* seems to lye at Stake, he exposeth his Flesh to hardship, as well as his Life to hazards; and shakes off an Effeminate Temper of Mind.

He also carefully avoids those Sins and Impieties which usually attend the Camp; as Drunkenness, Rapes, Swearing, Curling, Quarrelling, horrid Imprecations, Blaspheming, *&c.* and all such Debauchery, which is dishonourable to humane Nature as well as Christianity. And as God required the *Israelites*, when they went forth to War, to remove all Ceremonial Uncleanness out of the Camp, that he might not forsake it; so the Christian Souldier will avoid those moral pollutions which may be displeasing and provoking to the Eyes of that God from whom he knows comes all Success and Victory; and for the cause of which, great Armies have been often defeated, and rebuk'd from Heaven; as Christians well know.

And if he meet with Success, and his Arms Prosper, he gives not the Glory of it to the Valour, Strength, or Skill of Men, but, as a Christian, he gives all Glory to God himself, well re-

remembring the Wise Man's saying, *The Race is not to the swift, nor the Battle to the strong*, &c. *Eccles.* 9. 11. And if the Light of Nature led the Heathen to offer Gratulatory Sacrifices to their Gods, for their Victories, much more doth the Light of Christianity teach Men to give Glory to God: And if the *Romans*, would ascend the Capitol in their solemn Triumphs, to pay their thanks to *Jupiter*, much more is it becoming a Christian to ascend with his Thanksgivings to God.

He will not seek to prolong the War for private advantage, ingageth in it rather out of Necessity than Choice, and the usual Motto, *Pacem Bello quærimus*, if not painted in his Colours, yet is written in his Heart.

Lastly, The Hazards of Life which he Encounters, make him to secure his Peace with God, that he may dye both honourably and happily; that tho he hath bin a Man of Warr, yet may dye in Peace, and live triumphantly in Heaven, when his Warfare is finisht here on Earth. And as his Religion directs him for this End, both Repentance towards God, and Faith towards the Lord Jesus Christ, so he is found in the daily practice of it, as becomes a Christian; whereby that old Latin Verse is Conuted:

Nulla fides, pietasque virís qui Castra sequuntur.

And

And when we see Faith and Piety, Valour and Virtue attending the Camp, especially in the Commanding Part of it; we may then say with King *David*, that Man of War; *God hath given a Banner to them that fear him, to be displayed, because of the Truth.* Psal. 60. 4.

Not that I think it is Essential to a good Souldier to be a good Christian, or that Church-qualifications are necessary to the Camp, yet this I say, that whatever natural or moral goodness, or acquired accomplishments are found in any Man, the superadding of true Christianity to them, will put a farther Excellency and Usefulness upon them both in the Service of God and Men, and will put the Blessings of Heaven upon them also: And tho I pretend not to Skill in Martial Affairs whereby to speak as a Souldier, yet I do to some Knowledge in the Rules of Christianity whereby to speak as a Christian.

Thus I am come to the End of my Line; and have endeavoured to make good the Title of this short Discourse, by shewing the Excellency of *Right Christianity*, and its Usefulness in the whole Life of Man: And thereby to attain *true Reformed Religion.*

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